

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

FEBRUARY, 1872.

LETTER FROM BISHOP MORRIS.

REV. AND DEAR SIR:—I cheerfully comply with your request to furnish the readers of THE SPIRIT OF MISSIONS with at least a brief account of the present condition of Church affairs in my Jurisdiction. Perhaps I cannot do better than to give them, in the first place, some extracts from letters of the Missionaries written since I left home.

The Missionary at Astoria, the Rev. T. A. Hyland, writes that he has received a Deed, from Gen. John Adair, for the four blocks of ground promised me last summer. This is a valuable *gift* to the Church of eight or ten acres of ground, on Astoria Bay, “beautiful for situation,” and looking out over the famous Columbia Bar to the Pacific Ocean. In time to come this may be the site of some Church Institution, College or University, which, in remembrance of the generous donor, I would call “Montadair.”

The Rev. P. E. Hyland the Missionary at Port Townsend, on Puget Sound, writes:—“The work here is prospering, and we are working to the best of our ability. In addition to being at Port Townsend, every other Sunday, I have visited Port Discovery twice, Ludlow twice, Steilacoom three times, Gamble once, and Seabeck once, and have had good congregations. The Services are well received everywhere. Our little church here, at Port Townsend, is finished, and is a gem for the place and country. Everything has been carried out as specified in the plans, except the chancel, which is as you suggested, and it is no doubt the simplest and best way. The seats are all grained and varnished;—but you must see it all to appreciate it.”

The completion of this little church—the most distant one from this point in all the United States—is the result of years of most patient and faithful labors, on the part of two ladies,—almost all the time without any Pastoral oversight or assistance. I know well how they have rejoiced, and thanked God for the accomplishment of their prayer and heart's desire.

A few days before I left Portland, the Rev. Mr. Wells had gone to his field in Walla Walla, Washington Territory, having previously spent some five or six weeks at Olympia, with great acceptance to the people, and with manifest good to the Mission. There have been no Services at Olympia since the month of August; but I have secured a Clergyman for that place—the Rev. Thomas E. Dickey, of Minnesota—who will go out with me, or follow me in a very short time.

Mr. Wells began his work at Walla Walla under very discouraging circum-

stances—just as the small-pox broke out, to the great alarm of the whole town. His were the only Services, however, that were not intermitted, even for a single Sunday, though sometimes he had only *one* or *two* persons in attendance. After the disease had abated, he proceeded in the matter of obtaining a lot for a church, and in a short time got a subscription of two thousand dollars in gold. He has also received the gift of an acre of ground for a girls' school, and the promise of two thousand dollars in money, if his Bishop, or some one else, will provide three thousand dollars beside, for the erection of the building. I wish it were in my power to help him in this most important enterprise, but the pressing demands upon my small means for the enlargement of St. Helen's Hall and the Bishop Scott Grammar School, prevent my assisting at present in this new undertaking. Mr. Wells has many friends at the East, who know and esteem him highly, and who admire the true Missionary spirit that has taken him to this distant and difficult field, some of whom I trust will liberally aid him in his work.

Since I came East, the Rev. John H. Babcock has joined our ranks in Oregon, and begun Missionary and school work at Corvallis, in connection with the Chapel of the Good Samaritan, built by the liberality of a member of the Church of the Holy Communion, in New York City. Mr. Babcock takes with him a young man who is in his preparatory studies for the Ministry, thus making two for the beginning of our Divinity School.

I have been enabled to secure an Assistant Teacher for the boys' Grammar School since I came East, and am to take out with me an experienced lady to be Matron at St. Helen's Hall. Negotiations are also under way, which, I trust, will speedily result in providing Trinity Church, Portland, with a Rector, whom we shall all consider a most valuable acquisition.

These gains have greatly cheered and encouraged me, though we need two more laborious men at the very least, one for itinerant work, and one to take charge of the church and school at Eugene City. We have at this place, besides the church and large lot, a good dwelling-house, large school-house, and four acres of land, with garden and orchard,—just the place for a school and Associate Mission. Eugene City is now in railroad communication with Portland, and is in the midst of one of our richest and most beautiful agricultural valleys. This part of the State is now receiving a large increase to its population, and a visible quickening of every material interest, by the construction of the Oregon and California Railroad, now rapidly pushing its way to our southern border, and starting new towns into being all along the line. In another year's time we shall probably have less than 200 miles of stage travelling to break the four thousand miles of iron rails between Portland and the Atlantic coast. It is a great trial to me to allow this fair field to remain so long unoccupied by the regular ministrations of our Church, and to foresee the sad results of our unwise delay. Where can I find a capable and faithful laborer for this wide field?

A few days before I left Portland, I laid the corner-stone of the new church to be built at Vancouver, Washington Territory. Your Missionary there, the Rev. A. S. Nicholson, is laboring very faithfully, and with an encouraging measure of success. Through his persevering efforts the parish has secured a valuable lot adjoining the parsonage, and has enlarged and improved the parish school-house. The erection of the new church on the same grounds, in place of the *small, inconvenient, and shabby* building in another part of the town, will be a great improvement, and in every way promote the interests of the parish.

Vancouver is an old Post of the U. S. Army, where many officers and

men have enjoyed the ministrations of our Clergy, and an appeal has been addressed to a number of them, asking their aid in providing a new church-building at this beautiful and favorite Post, known in army phraseology as a "soft place ;" though rather a *hard* place in which to plant and sustain the Church. I hope that this appeal will meet with a liberal response.

SCHOOLS.

Our two schools in Portland are full, and require *immediate enlargement*. I need for this purpose \$15,000. The Grammar and Divinity School requires a large building, which should include a Chapel, Library, school-rooms and dormitories, and will cost \$10,000. The Head-master writes to me that he feels assured he can have 150 boys in his school as well as the present number of 86, if we will only give him the room and the teachers for them.

We had in these two schools, last year, one hundred and seventy-nine pupils, and this year shall have fully three hundred. Where, in any of the Eastern States, can a similar work be built up from the foundation in less than three years? This success is due, under God, to the ability and faithfulness of our teachers, and to the very favorable opening in this field for schools of this grade and character.

The fourth enlargement is now under way at St. Helen's Hall, and I propose, by the kind assistance of friends at the East, to begin the erection of the needed building at the Grammar School, on my return to Portland. The accompanying wood-cut, taken from a photograph, represents the south wing of the school as it now stands. The erection of the main central building, while it will give us all the room needed at present (including a chapel) will also greatly add to the appearance of the whole building.

While our work has been hitherto liberally aided by members of the Church at the East, we have endeavored to help ourselves according to our ability. Besides the gift of the ground for the Grammar School, worth \$20,000, the citizens of Portland have given us \$10,000 in gold toward the erection of our school buildings ; and we mean to take a share, even if it be a small one, in the support of the Missionary work of the Church at home and abroad. But, to establish these educational institutions ; to erect and furnish buildings ; to procure libraries, philosophical apparatus, and all the appliances of first-class schools, is more than we can do in our infancy, without the aid of our older and stronger brethren.

I leave for my distant home in a few days, with no expectation of returning till the next General Convention ; and, in the mean time, I trust our work to the sympathy of our brethren, and to the movements of the gracious SPIRIT, from Whom proceed all holy desires, good counsels, and just works.

LETTER FROM BISHOP NILES.

REV. AND DEAR SIR:—In compliance with your request, I will in this letter present some of the Missionary aspects of the Church's work in New Hampshire. It is fit, perhaps, that I should do this, inasmuch as two Stations in this Diocese (if not, for essential purposes, very strongly of it) have for several years received aid through the Board of Missions. It is a Missionary view to be given ; therefore, touching but incidentally on what has hitherto been so well done in the Diocese, I shall restrict myself to the Missionary work now in hand or pressing sorely on us.

In New Hampshire, as elsewhere, there is a certain number of small cities and large villages, which have a considerable variety in business—towns like Concord, Portsmouth, Claremont, Keene, and the rest. In most of these we have one church and one Clergyman; in none more than one. These parishes are generally vigorous, and are, in pecuniary offerings, our largest source of supply. Putting aside, therefore, the consideration of these, the Church's work in New Hampshire is, incidentally, to show forth the Gospel of our blessed SAVIOUR in the manufacturing cities and towns, but mainly to nurture and to bring up strong young men, in God's holy fear, and to send them out in a constant stream all over this land, in their chosen homes to fight the LORD's fight, and to win the LORD's crown. It is not a work for herself.

Prominent among the manufacturing towns are Manchester and Nashua. It is not necessary to narrate the efforts which have heretofore been made to establish the Church in Nashua, or to point out the many causes which brought about a failure so sad. We have to do with the present and the future. When I visited Nashua for the first time, there had been no Clergyman of our Church resident there in about three years. The Church was not in good repute in the community. There was no church-building which could be used, and no church property from which we are likely to realize much, if anything. Our own Church people were disheartened, and were generally scattered among the congregations of the city, some of them having joined one or another of those bodies of Christians.

But there were eleven thousand souls, and the Church was in no way ministering to their spiritual needs. She was in the dust. Some earnest people in Nashua felt with me that we could not have it so.

Last winter I leased a new hall for five years. It has been fitted up so as to look church-like. At Easter, the Rev. Mr. Goodrich, of Hartford, whom I had appointed to the place, entered on his duties. There are no rich persons in the congregation. The attendance on the Services is fair, and is slowly increasing. The pastoral care is faithful. The congregation is well united; and the offerings are very liberal. They are at the rate of more than one thousand dollars annually towards the current expenses.

The task before the Church in Nashua is difficult; but with the good spirit now prevailing, the chief difficulties are the financial. A suitable lot for a church will cost several thousand dollars; and a pretty large sum will be needed to erect a substantial building. Meantime, I am obliged to furnish at least six hundred dollars a year towards the rental of hall, salary, and other expenses.

If we had two thousand dollars, we would secure a lot that is highly desirable. The house upon it could be rented for enough to cover the interest of the remainder of the cost, until the payment could be gradually completed.

I cannot but trust that we shall yet be permitted to see fruit of the earnest toiling in Nashua of some faithful men in years that are gone.

To Manchester I would be glad to devote this entire letter; but I must for this time dismiss with a word all consideration of that city, with its twenty-five thousand busy human beings. We have one parish of moderate size, with a good church and parsonage, and a small and diminishing debt. But the one zealous and hard-worked Clergyman ought to have an assistant or a Missionary with him.

In Manchester we ought to have Christian women also, devoted to the

work of the LORD. How else shall the throngs of American women in those factories be searched out, and comforted, and blessed, and saved? These devoted Christian women I believe that I could obtain, if we had, besides the church, a home, or centre, in which, and towards which, and from which, they might work. And there ought to be a good school for girls.

In short, the Church ought to be there in force; but she is not. Rome is; and by her orphanage, by her hospital just now projected, and by the best convent in these North-eastern States, she is daily strengthening her power—her power over Americans, too. For will not men say:

“He can't be wrong whose life is in the right”!

Regarded merely in itself, and with no reference to the country at large, Manchester is by far the most important and the most interesting point for Church work that I know in this Diocese.

One remark may be made concerning all these leading manufacturing towns: the mills are owned mainly by men who do not reside in the State; and the directors are largely non-resident. Good wages are paid, and the management is generally, I suppose, liberal. But the case of these towns would be very different if we had actually among us and of us these high-toned and enterprising men.

Exeter is a Mission of the General Board. We have a good church and organ, free from debt. The place is important; not, however, to New Hampshire, but to the Church at large. For here, gathered in Phillips Academy, are one hundred and fifty bright boys, in preparation for College. Of these, thirty or forty worship regularly at our church, and are under the Clergyman's pastoral care.

Hanover, also a Mission of the Board, like Exeter in its character, is of far greater value to the Church; for in Dartmouth College—the College of Webster and Choate—are four hundred young men, strong and brave and self-reliant. These students come to Hanover from almost every State and territory; and every year one hundred pour themselves forth from the College over this whole country, each one to be the centre of an influence by no means small. Let it be borne in mind that this is not for a year, but may go on for all time; and one sees what a power is here.

In Hanover we have had for three years a resident Clergyman. Services are held in an old chapel, twenty years ago deserted by the Methodists, and deep interest in the Services has been awakened. Although there were in College not more than ten or twelve students from Church families, there has been the last year a regular attendance at our Services of more than sixty students, at least half of the day, and the most of them all day, each Sunday. Not seldom, on special occasions, twice that number is present.

None belonging to our congregation are drawn from the Congregationalists, to whom the College belongs, and who have a church of their own. There is only that one house of worship in the village, besides our little chapel. Therefore Methodists, Baptists, and Unitarians can, if they choose to do it, unite in our Services, without being obliged to turn their back on a place of worship of their own denomination. And such as these, with young men of no particular religious belief beforehand, chiefly make up our student congregation.

In the last two years eight students have received Confirmation, of whom one, I think, was an Episcopalian beforehand. And four have been led to study for Holy Orders in that time.

The old church is *too small*. It is badly situated, badly ventilated, un-

attractive, and unsuitable in every way. We want a plain church, of stone, to cost \$20,000. I have one-half the amount. Will not good Christians in the cities give me, send me, the rest? The cities and the West get nearly all the benefit.

We have a most excellent Rector there; and the authorities at the College have given us friendly and generous help. If I had ten thousand dollars it should all go to Hanover straightway.

And what is true of Exeter and Hanover is in part true of all our rural regions. New Hampshire has an unselfish calling. She year by year gives her youth to you in this broad land outside of herself. Accepting this fact, we would gladly give them to you Christians and Churchmen.

But New Hampshire is not in decay. For the Church we have fewer Clergy, in proportion to our population, than Jurisdictions of the far West, not so many as Oregon even. Leaving out of view the work now begun in North Conway, and if a line were to be drawn east and west through Plymouth, the centre of the State, in the half north of that line there is not one parish, or Mission, or Clergyman of our Church. Yet the people, in many places, desire the Church, and ask for it. In some towns not one person in ten attends public worship on the LORD'S DAY.

It is my firm conviction, that in several villages fifteen hundred dollars would enable me to build a church to cost five thousand dollars; and that, in addition, three hundred dollars a year, for three years, towards the Missionary stipend, would leave us in each of those places, at the end of three years, a church without debt and a self-sustaining parish.

The *means and resources* for our Mission work are these:—

1. A few hundred dollars yearly from the sale of lands which once belonged to the Church.

2. Eight self-sustaining parishes, and the chapel of St. Paul's School. These parishes are of moderate size; in only one is the Rector's salary above fifteen hundred dollars. For each of these, there is already at least one Mission, or one parish not self-supporting, to be nourished and carried forward.

Moreover, as this Diocese has neither Episcopal fund nor Episcopal residence, nearly three thousand dollars must be annually provided by these few small parishes for the support of the Bishop, in addition to what contributions they may make for the beginning of a fund.

3. Besides two hundred dollars sent last year by a parish in Philadelphia, through the General Board of Missions, as "special and additional," the Executive Committee of the Board appropriate to New Hampshire a certain sum, every dollar of which must be given to the two stations, Hanover and Exeter, for the sole benefit of the Church at large. For we are there mainly educating young men not for New Hampshire. And neither is likely in this generation to become a self-sustaining and contributing parish.

How, then, is the Church to make inroads upon the Kingdom of Darkness and Sin here in New Hampshire?

The offerings of our own people will increase. But it is evident that the few parishes in the Diocese will have pretty nearly all they can do to carry on vigorously the work already in hand, and we have no aid from without the Diocese on which we can rely.

If offerings could be so multiplied as to enable the Domestic Committee to make yearly an appropriation for the proper local Missionary work of New Hampshire, without defrauding any other part of the one field, I am sure the Committee would rejoice. If Churchmen who were reared in New Hampshire, and who have elsewhere been prospered in their business, would devise

liberal things and wise for the Church of God among their native hills, they would receive the blessings of many grateful hearts. If those who have had any pleasant relations with New Hampshire, and especially if those who know the value of the nursery character, the *school* character of nearly all our work in these two Northeastern States—the raising up of men in integrity and reverent faith to do God service in your great cities and in the West—if several such thoughtful persons were to be moved, as some have been, unasked to send to such Dioceses as this an occasional gift, even though the gift were small, it would be a real help. Best of all, devout hearts can offer prayers in our behalf to Him Who hath all power.

They who are responsible for Dioceses in which *almost everything* which ought to be done must be left untouched, are troubled often and sad. I do not see what we can do, yet somehow I am not without hope. Strong is the LORD God. This is His work.

LETTER FROM A DISTANT OUTPOST.

MESILLA, NEW MEXICO, *November 30, 1871.*

REV. AND DEAR SIR:—My last communication was a report from the Mission at Cheyenne, Wyoming Territory, which place I left *en route* for this Mission on the 8th of August last. The stage fare alone from Denver to Mesilla is one hundred and fifty-five dollars, and had I been obliged to pay full fare, it would have cost, for myself and family, three hundred and eighty-seven dollars and fifty cents, besides the board on the way, which is one dollar per meal. However, the Bishop arranged for my fare to Santa Fe, and from there kind friends helped us on our way; so that we arrived here with much less fatigue and far less expense than we anticipated. You must know it can hardly be called a pleasure trip to travel with wife and two children (*one* a babe of five months) for 750 miles in a stage-coach, and running night and day, over a road that in the East would be considered unsafe on account of its roughness, and through a country over which hostile savages are accustomed to roam. However, in the good Providence of God we arrived here safely about noon on the 26th of August last, and were warmly and kindly received by Col. Jones and family, who has furnished us with our present comfortable and commodious quarters, having first entertained us at his own house for six weeks, though we were anxious to get settled and at work. On our arrival we found the political excitement at such a stage that it was impossible to hold Service on the next day (Sunday), as both parties were to have a grand mass meeting and parade in town. When I first learned the fact of the two parties holding meetings at the same time, and near one another, and knowing (as I did) something of the character of the people, I remarked that I feared a collision before night, and my fears were too fully realized; for before dark seven were killed outright, and some thirty or forty wounded. Had you been here you would have thought the whole population had “run mad.”

The report of fire-arms was heard from 3½ P.M. till late in the evening. The first Service I held here was a Burial Service over the remains of a victim of the riot, one to whom I had been introduced the afternoon before, and one who had every appearance of long life.

I held Service the following Sunday, and have continued to do so every Sunday since, except one, when no place could be secured. After this I held Service in a private house (Col. Jones'), until we completed our present comfortable (and, for New Mexico, beautiful) room.

My Sunday congregation averages about fifteen ; but, could I preach in the Spanish (or rather Mexican) language, I think the average would be nearer fifty, if not one hundred. By another year I hope to be able to speak to this people in their own tongue ; but there is so much to do, I get very little time to study. For the past two months I have been up two hours before daylight working at the carpenter's bench (I brought a set of carpenter's tools with me, though I do not pretend to be a carpenter), and not unfrequently I have worked at the same until ten and eleven in the evening, after having taught school from 9 A.M. to 2 P.M.

I commenced school on September 5, with seven scholars, one of whom was my own daughter, and now I have eighteen, with two boarding pupils, and expect three more boarding pupils next week.

The people here are doing all they can to help on the good work (I mean the Protestant portion, which is *very small*) ; there are only a half dozen who are able to give money, yet they say we must have a chapel of our own in the spring ; and one says : "I'll give so much," and so on, until \$1,500 was subscribed towards this, and the same amount towards building a school-house. This is by the people of Mesilla. In Las Cruces they will subscribe about \$1,500 towards a school, to be built half-way between the two places ; but will do nothing at present towards a church. The great cost of building here is the high price of lumber, which we must have for roofing and inside finish. At present lumber is *only* \$80 per M., and very knotty and poor at that ; hence most people here are compelled to live on a ground floor, such as I am at present living on and sleeping on. Think of it, ye that dwell in "Marble Halls," with all the luxuries of modern civilization, and then see if you cannot deny yourselves some trifle, to give to this ignorant and priest-ridden people the blessings of the Gospel of Liberty, which you inherit from your fathers. I want a *bell* for my *school*, which I have named *Memorial Hall*, in memory of my own little ones who have entered into life, and in memory also of those whose names have been given me with small donations to assist in founding this memorial to those whom God has taken to be with Him. Who among those whom God has blessed with the means, will give to this Memorial Hall a bell in memory of some departed friend or relative? And who will furnish us with a Cabinet Organ for the same purpose, and in order that we may show to this people the exceeding beauty of our Common *Praise* as well as our Common Prayer?

And now permit me to lay before you my plans for the establishment of a school here, which shall not only be a blessing to this people, and an honor to the Church, but also the most beautiful memorial of the loved ones who have gone before us to the realms of light ;—a memorial which shall speak for them and of them as long as time shall last. I have never before sought through your, or any other, publication for assistance in my work, but I now wish to ask for donations towards the founding of a first-class school in this *Heathen* part of our country. The need is very urgent as there are no public schools in the Territory.

I wish for means to secure land between the two towns of Mesilla and Las Cruces, and to put up suitable buildings for the accommodation of Pupils and Teachers. This will require an outlay of about \$8,000. We can raise \$3,000 here at once. Can we not, in the following way, raise the balance, and perhaps more, for the finishing of the school and dormitories? I have already a few names with donations in memory of the departed. These are to be recorded in a book, kept for that special purpose, with the name of the person *in whose memory* the donation was made. This Register will be kept for the

inspection of all who may see fit to visit the school. All moneys received for the purpose will be placed in the hands of the Bishop, to be held by him, or some one whom he may appoint, until the amount is sufficient to warrant our building, when all the names, with the amounts of their donations, will be placed on a roll and deposited in the corner-stone.

In this way we can found a monument to our loved ones, which shall live when the marble that is placed over their *earthly remains* shall have crumbled to dust, yea, a monument which shall be of *increasing* lustre and beauty, and of a constantly widening and more hallowing influence as the ages roll on and generations come and go. Yes, will not those who come after us constantly add *their "mite"* (it may be) in memory of *us*, and as a thank-offering for the blessings they have received through us from the God and FATHER of all?

Who will help to erect such a Memorial?

Faithfully yours,

F. O. BARSTOW.

THE THREE MISSIONARY CHAPTERS OF AMERICAN CHURCH HISTORY.

BY REV. J. LLOYD BRECK, D.D., MISSIONARY.

THE Church in America is divided into three great chapters. The *first* is the Atlantic; the *second*, the valley of the Mississippi; and the *third*, the Pacific coast. These three are distinct in themselves. The Atlantic was the *planting*; the Mississippi, the *application* and *demonstration*; and the Pacific (under God) to be the grand realization and rapid fruition of the Church's brightest dreams, if we will only do our duty in its behalf in this its infancy.

In the Atlantic States the seed of the Church was cast into soil oftentimes the most uninviting. This was Puritan. But it was not bad soil. It was simply soil uncultivated. It only required deep ploughing, and the subsoil to be reached, to make it fruitful in the most manly churchmanship. So true has this apparent barrenness been the condition of the Church in many parts of the Atlantic States that, in now awakening to new life and new energies, it is *here* almost as much Missionary ground as are the vast Territories of the broad West. And, strange as it may appear, the East has been largely cultivated by the West.

Missionary Bishops and Missionary Clergy have been sent forth into those new regions, but their work has not been confined to the West. These Bishops and Missionaries have reacted upon the East. By correspondence and by personal speech they have told their story, and, in telling it, they have awakened men here, and Christian women here, and little children here, with deep and abiding interest in the cause of Church Progress.

And this again has roused in young men the fire of Church zeal and Church devotion, which have sent forth into our broad West the ardent Missionary and the earnest layman, who have done exploits there, such as they could not have wrought in these Atlantic States. As the frontier-man (who could be no frontier-man in these old States) there, with new material and a new soil, and with new elements of wealth, has an energy and a power and a rapidity of growth which are utterly unknown to his fathers, so these men from the Eastern and Atlantic States, with Eastern education, but with Western proclivities, sent there as Bishops and Clergy, seem wondrously adapted to their new, and to themselves untried, fields. This was mighty gain for the West, but it was education in the East derived from the West.

Bishop Randall was thought to be an old man in 1865, when he was consecrated ; but experience has proven that he was young in everything but years.

Bishop Tuttle was thought to be too young, when consecrated in 1867; but all have been convinced that for doing exploits he was old.

Wolfe Hall, for girls, and Jarvis Hall, for boys, in Denver, at the foot of the Rocky Mountains, are glory enough for any Bishop to establish in a vast frontier wilderness ; and St. Mark's Grammar School, with its 300 pupils, founded in the very heart of our American Sodom, is a victory *surely and well begun* to conquer back again those who have been won from us by a religion allied to the worst forms of Paganism.

Bishop Morris, in 1868, was consecrated Missionary Bishop for Oregon and Washington Territory, before he had ever seen our West—I mean with his natural eyes, for with his *Missionary vision* he had long seen it all. In his study at St. Luke's Church, Germantown, Pa. (in which parish, from an early part of his ministry, he had remained in unbroken pastoral work, until called to the Episcopate), he had his Missionary map hanging up in daily view, prepared by himself, with all our Missionary field mapped out upon it, and at a glance he could tell where our West was spiritually *cultured*, exhibited by bright colors, and where uncultured, by dark shadows ; little thinking the time was so nigh at hand when he was to be called to enter one of those darksome regions, to stand there an ensign for all his life, by the help of God, to illumine it.

St. Helen's Hall, with its 180 girls, and the Bishop Scott Grammar School, with 90 boys, tell what work for all the mighty future of the north-west Pacific coast may be done, by the right action of one General Convention, in the brief period before another sitting of this Council of the Church comes around !

In 1869, another Missionary Bishop was chosen, and sent into perhaps the most barren and most godless region of our United States, Nevada and Arizona Territories, but where already signs of spiritual life appear in parts where, had there been no Bishop, no hope of reformation could have been entertained. And in 1870 (for the *fifth* consecutive year), another devoted Missionary Bishop was consecrated, and sent to Arkansas. And along with these Apostolic men everywhere are found the earnest priest and the devoted and intelligent layman, ready to work heartily with them in every Missionary enterprise.

Such are the chapters of the Missionary field of the United States. The one is introductory to the other. And this introduction is much to be noted by every American Churchman. The whole Atlantic coast experienced the struggle for an Independent Apostolic Church. With no antecedents since the days of Constantine the Emperor, she had to plan for herself. The Church of England withdrew with the English State immediately after the Revolution, and Churchmen had now their Churchmanship tested to the utmost, when deserted of all temporal support from England, and virtually, too, by the spiritual ; for up to this time, from the discovery of America to 1787—*three* centuries—England had not given a Bishop to America ! All our candidates for Holy Orders had to cross the *then* perilous Atlantic for Ordination, and our laity had to live and die without Confirmation. By 1790, the Succession, through much tribulation, was perfected ; and from that day to the present we have had to work and steer our own bark, through revolutionary times, without previous experience to guide us ; deserted of all Missionary support from abroad ; with deep-seated (Puritan)

prejudices at home to contend with ; and a Church on our hands to model and reconstruct (not remake, for the Church has but one MAKER, that is, JESUS CHRIST),—and all this with no Church in Christendom, untrammelled with State alliances, after which to pattern.

What a chapter in *Ecclesiastical History* is this for all generations to study ! Is it to be wondered at that some imperfections appear, that some things remain to be done in our Church Councils to make the American Church as Primitive as she is Apostolic ! Is it surprising that some differences of opinion exist among Churchmen ? and that, in a growing Church, there should be a good many speculative opinions afloat, before the right one for the nineteenth century is adopted ? All that is *primitive* may not be suited to the full stature of a Church when verging on 2,000 years of age !

Besides, the American Church had all sorts of prejudices to contend with from avowed enemies, who opposed her establishment in this country from hostility to the English Church, because we were her daughter ; and from hostility to us, because we claimed Apostolic origin ; and because, with this *Apostles' foundation*, we had Bishops (who were successors of the Apostles) ; and because we had a Liturgy, which they asserted was destructive of vital piety, but which we maintain is the very Instrument to preserve Piety and soundness of Doctrine. From all these points of view, and many more that could be named, the first chapter in the American Church is one full of interest, and demands our highest admiration and profoundest respect.

(*To be continued.*)

THE GOSPEL AMONG THE INDIANS.

REV. AND DEAR SIR :—I am rejoiced that, in this “Jubilee year” of our Church, so far as its Missionary work is concerned, new plans have been devised for rendering more efficient its efforts in behalf of the Red men. And I have full faith that the results will be commensurate with the exertions to be put forth by the able Committee having that branch of labor in charge. But, while my heart has been in unison with the speeches made, at various times and in different places, within the last three months, for awakening an interest for the Red men in general, I have been pained by the seeming oversight of—at least, non-allusion to—that portion of the Indians on our *northern* frontier. I allude to the Ojibwas, at “White Earth Reservation.” Little, comparatively, has been either said or done in their behalf. True, individuals have contributed liberally towards sustaining the work in progress there ; and through the untiring zeal and energy of their noble Bishop, Dr. Whipple, the Rev. Mr. Knickerbacker, and a few other great-hearted friends, a new church edifice has been erected during the past summer in place of the old log church, and a commodious dwelling provided for Enmegahbowh by the liberality of a lady in Connecticut. Yet I know that the Mission languishes for want of more ample means for its support. The Missionary has no fixed and reliable support. As a consequence, he is obliged frequently to leave his proper duties, and, closing the church and school, with his gun and fishing-tackle to pass days in providing food for himself and family. And at times that provision is very inadequate—so scanty that they actually suffer for the necessaries of life. Is this right ?—*right* that an able, devoted worker in such a field should be forced to spend days and even weeks gathering wild rice, fishing, or hunting for venison or bear meat, to keep a foe more terrible and dreaded than the wolf of the prairies from his door ?

Yet such is the simple fact. Enmegahbowh, so far as I am informed, does not utter one complaint, but does pray that some provision be made by which he may be enabled to devote all his energies and time to preaching the Gospel and instructing his poor people in the way of life. I may be misinformed, but I think that he is not recognized as a Missionary of the Domestic Board; certain I am that he does not receive a stipend or salary as do other Missionaries, but is left dependent upon the *charities* of his "Pale Face" brethren, which charities, alas, are sometimes sent at long intervals and in meagre proportions. I am sure that, if the Church could realize what is being effected among that people, it would not allow that faithful Priest to lose one day in laboring for the meat necessary for the life that now is; but, sending him an ample support, would say, "Work, brother, work for JESUS, while you last!"

Let me give your readers a specimen of the fruits there being gathered. One of the principal chiefs asked permission to "make a little speech" to his people after the Christmas Services. He said: "My Brothers, some of you have been watching me to-day, because my many tears have dropped on the floor. No heart, no eyes can keep back tears dropping. Every word has sunk down into my poor heart. Most wonderful, wonderful Love! Son of the GREAT SPIRIT come down to this world, poor, born in a manger: GOD-MAN suffer and die upon the Cross for me, poor Indian! O wonderful Love! Sure, my Brothers, every heart must give much love to such SAVIOUR! That Cross He carried to the Calvary—that Crown of thorns on His head—alas, that was all our sins, heavy sins, He was bearing, to redeem us from eternal death! 'Tis these things, my Brothers, make me you call coward. I cannot keep tears when I see and know that great good Man call JESUS doing this for me. Oh, I cannot help loving Him more and more. The more I learn of Him, more I become you call coward. Let any of you come strike me with war-club, strike me deep, strike my body, I never feel pain, much less shed tears. But when I see JESUS doing this for me, I drop tears on floor." Then, turning toward the Missionary, he said: "Brother, we feel very thankful you have stayed with us, leading us to love the GREAT SPIRIT and His Son JESUS. Go on, go on, Brother, our people be very thankful to you when this war-fight is over!"

Another old chief said: "Brothers, you have all felt the GREAT SPIRIT with us to-day. This has been most interesting Service to my poor heart. Twenty years ago, near St. Paul City, in a battle with my people against the Sioux, bullets passing around me and whistling near my head, again and again I made my war-whoop, telling my enemies I was a man and a Brave; but, to-day, I, like my brother, White Fisher, you call poor coward, and weep. In my dark days no man or Brave ever saw me shed drops of tears. But I feel brave for CHRIST, if I weep. Let us all be brave men for the GREAT SPIRIT and His Son's cause. Brothers, my days are most gone; but to-day I feel brighter and happier than ever before."

I have seen these men, and know that they are earnest, decided Christians. One of the chiefs quoted is a man who would be noticed anywhere as possessed of superior abilities. And he is but a sample of the head men of that portion of the tribe, and with them laboring for the highest good of the nation. I have presumed thus to call attention to that field of labor, hoping that something may be effectually done for holding up the hands of their noble Missionary, and enabling him to devote all his time and energies in furthering the good and great work he has in hand. The extracts I have used are from a private letter, which the writer, Enmegahbowh, had no ex-

pectation would be made public. But I have ventured to offer them to you in the hope that some Pale Faces may be induced to give of their abundance towards better sustaining what is (in my humble judgment) one of the most promising Missions within our Church.

WAH-BON-O-QUOT.

CRITICAL NOTES ON READING AND PREACHING.*

By REV. FRANCIS T. RUSSELL, M.A., *Professor of Elocution in the Berkeley Divinity School, etc., etc.*

ARTICLE XV.

THE VERSICLES.

THE reader should remember that the deepest feeling expresses itself in briefest words. The very brevity of the Versicles suggests the depth of feeling by which they are prompted. The vocal utterance, therefore, should give to these important passages the fullest degree of feeling. The prayer, "O LORD, open Thou our lips," rises from hearts conscious of their needs, their sinfulness, and their helplessness. It is a cry for help to Him who alone can touch the lips of man with coals from off the altar on high. To read it with narrative expression is to falsify its character. As the utterance of yearning hearts, the reading must be fervent and reverential, emphasizing the important words of the supplication according to the natural law of the expression of deepest feeling.

The Gloria Patri is a direct offering of praise. It should never be read as though the form were, "*may* glory be," &c.; but the heart is to pour forth its adoration in the full freedom of heartfelt utterance. We are justly charged with formalism, if in this, or in other passages of the Service, we content ourselves with a careless, unfeeling delivery of the words. What spirit it imparts to the reading, if, in the Versicles following the LORD's Prayer, we simply allow the voice to interpret the meaning of the language! The first is a most fervent *prayer*; the Gloria follows, as the first-fruits of the lips after the prayer that they may be opened, and *praise* is poured forth in strains, which ascend in grateful confession to the Holy Three in One; while the mind, at one sweep, takes into view the eternity past and the eternity to come. Quick utterances and feeble sounds cannot surely give such interpretation to such words. Then how does the order of the "Master of the Assembly" sound with inspiring command in that prelude to the Psalter, "Praise ye the LORD!" It does not seem possible that the dignity and true character of our worship can find its rightful exposition in a puerile, inefficient, and inexpressive reading of the Versicles. The general rule would seem to be, for the reading of these and similar passages throughout the Service, that, as the meaning is more condensed and the feeling more compressed, so to speak, by the brevity of the language, so is the utterance to be correspondingly fervent, emphatic, and reverential.

THE CREED.

It appears to be the great delight of some readers to see how rapidly they can rattle off the Creed, and how breathless they can make the panting congregation as they rush them through the confession of their faith. It is questionable, however, whether this is any worse than the drawing style of

* Entered according to Act of Congress, in the year 1870, by REV. A. T. TWING, D.D., in the Clerk's Office of the District Court of the United States for the Southern District of New York.

some others, where the people have to hold themselves in check all the while lest they should outrun the leader. We hear the Creed read at times as though the Minister was the only one who believed, and again as though there was no Minister at all, for we cannot hear his voice. The expression in reading will be more likely to be correct if we consider that the Creed contains the essential verities of the Christian faith, and our belief in its articles should find utterance with all the earnestness and profound sincerity of such conviction. It is deliberately emphatic, as we desire to state precisely what we do believe. It has in its reading, therefore, the character of emphatic asseveration. It is personal, and yet it is the faith of the ages. The sublimity of such a relation prevents the self-assertion of *I* believe, which might otherwise be offensive. The writer recalls at this moment the saying of the Creed by a smart Yankee woman, whose voice led the entire congregation, and got the better of the Minister, and impressed at least one person present with the thought that the good woman considered that she was the only one there who did really believe in the Apostles' Creed. A high, sharp voice, with a circumflex upon *I believe*, will enable any one to produce the same effect. What we profoundly believe is uttered with deliberation, emphatically, and with the lower rather than the higher notes of the voice. The effect of completed meaning is given by the use of the *falling* inflection of the voice at the end of each of the articles; the *rising* inflection gives the enumeration with either trivial or undue cheerfulness of effect; solemnity and earnestness invariably subdue the drift of the slides of the voice and carry them downwards.

There are a few points in emphasis in the reading of the Nicene Creed which, as they involve the right or wrong interpretation of the meaning, should receive attention. The prepositions in "God *of* God, Light *of* Light, very God *of* very God," should be emphasized, the meaning being not as in Pope's line:

"Be the God of God,"

but God *out of*, or *from* God, as the Greek form would show. "By whom all things were made." If the voice does not fall on FATHER, succeeded by a slight pause, it ascribes the Creatorship to the FATHER, which does not appear to be the sense of the passage, if we are to be guided by the punctuation and the capital B. The emphasis to give the meaning should be rendered, "He *rose* again from the dead," not as in a very common style, "He rose *again* from the dead." The voice should fall distinctly, and there should be a pause at the end of the clause, "the quick and the dead," otherwise "whose kingdom" refers to the quick and the dead and not to CHRIST. Whether the reader is or is not to go behind the received pointing of the Creed, and say, the HOLY GHOST, the LORD, (see the Greek) is for him to decide.

The sublime ending of the Creed naturally suggests the voice of a triumphant faith, which would be out of character in the articles confessing the divinity of the Eternal Son, just as the expression there appropriate would not apply to the victory over death and the joyful prospect of immortal life. Would an unbeliever, who might perchance be present, gather from the ordinary reading of the Creed that the Minister was really confessing the truth by whose light he lives, in which he alone has hope of immortal life, and for which he is ready to die if need be?

THE RECTOR OF ROXBURGH;*

OR, THE SPIRIT OF MISSIONS.

CHAPTER VIII.

OUR last chapter left the Senior Warden of St. Mark's Church just as he was disappearing through the shop door. In his rencontre with Ezekiel Cheever he had gained no advantage whatever, though aware of the fact that he had afforded the very idlers of the town a subject of merriment. But Mr. Dorsey was nevertheless an important person, and he felt it incumbent upon him to maintain his position and follow his difference of opinion with Dr. Walton to the end. In this respect, he imitated the example of many an ill-judging parish official, and illustrated, very forcibly, the manner in which one false step usually necessitates another. Therefore, at the very next meeting of the Wardens and Vestry, he commenced his demonstration. Having previously held a session with the Treasurer, Mr. White, in regard to the finances, he was prepared to make a telling report on the delinquencies, which he naturally expected would sufficiently impress the majority of his associates, and enable him to carry his measures of resistance. These were to assume the form of a regular resolution, to be offered by a third party, who was ready to aid him in opposing the Missionary policy of the Rector.

When the evening for the meeting arrived, there was an unusually full attendance, Vestryman Mason alone being absent. As the Rector entered he was very cordially received, except by Mr. Dorsey and the Treasurer, between whom and Dr. Walton the greetings were formal and stiff. In fact, the Rector and the Senior Warden had not exchanged a syllable since the night of the Missionary meeting; the former having been well-nigh devoured by the melancholy induced by his bereavement, and now kept alive by the unprosperous condition of the parish. And on this occasion he came to the meeting with a dull foreboding that he would there encounter opposition. Nevertheless, he was assured by the greetings of the majority that he would in any event find some warm supporters.

The regular routine business, on this occasion, passed off without exciting any particular remark, until they came to the Treasurer's report, from which it appeared that the Parish was exceedingly backward; two quarters' salary still being due to the Rector, while the Treasurer did not know where he could get the money, and purposely observed that it seemed to him absolutely necessary to practise the strictest economy, if they expected ever to meet their obligations.

This gave the Senior Warden the opportunity which he desired, when he at once proceeded to unfold his thoughts. He said that, in this connection, there was one matter which he particularly desired to bring to the attention of his associates, though he should do so with a great deal of hesitation. Nevertheless he would endeavor to be frank, as he believed that the time for him to speak had come.

His associates here thought they saw pretty clearly what was the burden upon his mind, and were of the opinion that he had been too frank already, at least in *deeds*, if not in words. On the whole, they were not favorably impressed with his beginning, for it was generally thought, that, whether the Rector was right or wrong as regarded the Missionary meeting, an apology was due him from Mr. Dorsey. Nevertheless the Senior Warden went on,

* Entered according to act of Congress, in the office of the Librarian of Congress, at Washington.

and finally came to his point, which was, that, in his judgment, the policy proposed to the congregation by the Rector, and which provided for a regular system of contributions for the work of the Board of Missions, was, under the circumstances, highly inexpedient and unwarrantable. To that end he offered a formal resolution, designed to interdict the Rector from making any collection for general purposes outside the parish, while the debts of the church remained unpaid.

By this bold demonstration, Dr. Walton was at first somewhat abashed; but, recovering from his astonishment, he suffered the question to come before the assembly, though not without first reminding those present that, very possibly, the nature of the resolution was such as would justify him in laying it altogether aside, if he saw fit. Still he did not feel weak, and was not afraid to give the subject a fair hearing.

Mr. Dorsey, therefore, went on in some general remarks in favor of his proposition, and ended, for the time, by calling upon the Treasurer for some more detailed statement of the church finances. This information was very promptly given, having been tabulated in advance for the purpose; and it appeared that the mortgage on the church, notwithstanding the legacy recently left by a deceased member, amounted to the sum of twenty-nine hundred dollars, the interest of which was already overdue; while there was a floating debt of eight hundred dollars, in addition to arrears of Rector's salary. The Committee on Repairs, also, estimated that the amount needed at once to put the roof of the church and the rectory in a proper condition could not possibly fall short of six hundred dollars. The organ likewise needed some alterations; while the Sexton, catching the spirit of a recent movement among the Roxburgh operatives, had "struck" for higher wages. Thus triumphantly did the man of figures wind up his exhibit.

Mr. Dorsey took up the strain, and desired to know, if, in the present state of the parish, it would not be well to keep the Missionary contributions at home. How, under the newly proposed policy, could the Church ever get out of debt?

To his mind, it seems, the case was conclusive; and yet the Rector did not appear to be at all dismayed; but, when Mr. Dorsey had finished, turned to the Treasurer, and inquired in the quietest, business-like tone, "if he had included in his estimate *all* of the liabilities of the church?" "All; every cent," was the prompt reply.

"Possibly this may be so," said the Rev. Dr. Walton; "but, as you have the books with you, Mr. White, will you be so good as to turn to the financial statement for the year 18—, and see what was the *amount* of income, and what were the *sources*; but no matter, perhaps," he suddenly added, "about the *amount*, let us hear the *source*."

At this, the Treasurer looked not a little puzzled, while Mr. Dorsey, though an "old Churchman" as he called himself in his interview with Ezekiel Cheever, shared in the feeling, as he had not always been a member of this body, and was not very well acquainted with the earlier business affairs of St. Mark's. But the Treasurer quickly found the place, and began to run over the items of income for the year designated, until he suddenly came to one, the reading of which nearly took away his breath. It was as follows:

"From the Treasurer of the Domestic Committee of the Board of
Missions..... \$300.00."

By the reading of this item Mr. Dorsey was taken quite aback; but the

most of those present relished this development exceedingly, while some laughed outright, at the same time casting meaning glances at the wilting Senior Warden, who was not slow to detect the bearing of the fact.

"I think, Mr. White, that we shall have to add *that* item to the church debt, shall we not?" said the Rector in his former quiet and imperturbable manner, affecting to take no notice of the merriment which he had excited. Mr. White was, for the moment, too well persuaded to demur, and too much chagrined to assent, and so remained silent.

At last Mr. Dorsey got his voice, and observed in a tone of assumed indifference: "Oh, I suppose that most all parishes have at some time accepted such trifling charities from the Missionary Board, or whatever they call it."

"I hardly think that 'charity' is the right word to apply to such appropriations on the part of the Board of Missions," said the Rector. "The Church, through that representative body, does not treat her children as *paupers*; but recognizes the principle of *stewardship* in connection with every transaction. When the Board makes an appropriation to a new parish, it is done with the understanding that what is conveyed is not a *gift*, but a *loan*; that is, so many talents intrusted for the time to this particular keeping, talents, too, that it is not lawful to hide in the earth, but which, when returned to the lender, are to be accounted for with interest. In every sense of the word, therefore, those three hundred dollars constitute a loan, and, as such, is it not to be honestly accounted a part of our church debt?"

Now this was altogether too good reasoning for the Senior Warden to brush lightly aside, and, therefore, he sought to avoid the issue by remarking that he had "no disposition to split hairs about *terms*, while, as for the money received from the Missionary Society, if his associates were inclined to view it as a loan, he would make no objection, though he would insist upon discharging the great debts first, as the Society could very well wait."

But here, again, the Rector, having the advantage, followed it up, inquiring "if those who held the mortgage upon the church were in haste about the principal?" This remark touched Mr. Vestryman Flint, who held the most of it, and he stoutly declared "that there was no haste at all. It was a good investment, and all they cared for was the interest; while he knew that the Board of Missions was greatly straitened." As might be supposed from what we have previously heard of Mr. Flint, he was heartily in favor of meeting the claim by the system of contributions proposed by Dr. Walton.

By this time Mr. Dorsey began to regard the fate of his resolution as dubious, and was already considering how he should recall it, and beat a respectable retreat. But it suddenly occurred to him that he might gain a substantial victory after all if he only persisted upon paying the *great* debt first, and leaving the Missionary interests to wait. To this end he addressed his arguments, being seconded by his ally, the Treasurer, and even succeeded in enlisting a third person in favor of his view; while on the other side was the Junior Warden and Mr. Flint, which left the scales quite evenly balanced. But Dr. Walton was a good tactician, and, therefore, when his opponents had done their best, and exhausted their force, he prepared, like a good general, to bring up his reserves, and overwhelmingly decide the question. He, therefore, took occasion to remark, that as some were anxious to discharge the largest debt first, it would, perhaps, be as well to ascertain which liability *was* the largest. The Treasurer now looked perplexed again, feeling persuaded, after hearing this last suggestion, that the Rector was thoroughly

acquainted with his ground, and knew more about the church finances than he knew himself. The said finances had certainly kept him awake a great many nights. At all events, the Rector quietly called upon the Treasurer to look at the statement of the income for the year previous to that just examined, where there was found the same sum acknowledged from the Board of Missions, three hundred dollars! Going back through the four *previous* years, five hundred dollars were found in each year from the Board. They had considered the case an unusually fair one, and were liberal in the appropriation, confident that they would receive it back again with compound interest. For the two years following 18— there was an appropriation of two hundred dollars. At the end of that time St. Mark's was able to go alone. "Now," said Dr. Walton, "will the Treasurer be so good as to foot up the amount, and tell us how much it is, without the accrued interest?" The Treasurer made the best grace possible of the situation, and quickly presented a sum total of three thousand dollars, or one hundred more than the amount of the mortgages. Thereupon Dr. Walton observed, that "if the greatest debt had the strongest claim, they now knew where to find it."

Mr. Dorsey at once recognized his defeat; and, without requesting leave to withdraw his resolution, moved an adjournment, which was gladly agreed to, as all were heartily weary, and others quite ashamed, of this disagreeable piece of business. We must, however, do the Senior Warden the justice to say that he was one of the latter class, as well as of the former; for whereas when he came to the meeting he had to regret having taken *one* false step, he now was obliged to bear the odium of *two*. Nevertheless, he went from the Vestry-room without seeking to make the *amende honorable* to the Rector, though the Treasurer, in shaking hands with Dr. Walton, managed to raise quite a hearty laugh. The Rector of Roxburgh had gone up in his estimation a number of degrees. As for the Rector himself, he came out of the vestry meeting confident in the strength of his position, and with something of the old depression lifted from his mind; for he knew that the Wardens and Vestry were convinced on the subject of his policy, though he felt that something more than *time* was required to secure the practical co-operation of the people. His chief concern, however, related to the course that might be pursued by his Senior Warden, who had been mortified beyond degree by his failure; forgetting that other anxieties might come and fling the case of his troublesome rich man into the shade.

But here let us remark that, though we have taken the pains to detail these particulars in the history of the parish of Roxburgh, the instance is by no means singular. All the essential features of the case may be recognized as their own by various parishes in different parts of the land, which, in the rush of events, soon forget the pit from whence they were digged, or, otherwise, become forgetful of the obligations which they are actually under to the Board of Missions. Therefore it is that in so many cases they turn a deaf ear to the appeals of the Committees, who plead in vain for some recognition of the generous aid received by them in the hour of weakness and need.

Then, too, the parish of Roxburgh was likewise a pattern parish, in respect to the fidelity with which it persisted in pleading its *poverty*, while in reality it was tolerably rich. It was the *truth* of Ezekiel Cheever's remark to Mr. Dorsey, in regard to his personal ability to cancel all the parish debts, which so nettled that erring individual, and caused him to rush hastily away from the conference at the store. St. Mark's Church was *not* poor, except in faith. The mortgage and other local debts formed comparatively the merest trifle, while the small salary so tardily paid to the Rector was really unworthy of

their means. What they lacked was the spirit of liberality, a large sympathy with the great benevolent and evangelical enterprises of the day. Without some measure of this largeness of heart, Dr. Walton felt assured that all the parish interests would drag. He was persuaded that while Christian people cared nothing for others, they would care little for themselves. Otherwise, God's sunshine could not be enjoyed *strictly within the parish bounds*, and unless they possessed this sunshine, the parish interests would not thrive. There, to illustrate, was Mr. Dorsey. His income ranged from twenty-five to thirty thousand dollars per annum, as was the case with several other parishioners. But how much had either he or they given to the general work of the Church? Simply nothing. And what was the result of this niggardly feeling in the parish? Why, it made the labor of the Treasurer actually *onerous*, in collecting a beggarly account of pew-rent, or an assessment for repairs on the church roof.

And while the Rector of Roxburgh dwelt on these things he grew more and more inclined to despond, and to let his policy go by default, notwithstanding the strong ground which he had previously taken. It was true that he had gained a decided advantage over his unruly warden; but he knew Mr. Dorsey too well to suppose for a moment that that individual would cease to oppose and annoy him. The rich man's wealth gave him influence with many who cared nothing for him personally, and as Dr. Walton believed, he was determined to use other means than those already tried to establish a sort of supremacy for himself in the parish of St. Mark's. Therefore the incumbent began even to query whether or not he had better remain in the parish at all, to encounter, for aught he knew, endless vexations, which would detract from his usefulness and render him wretched in the extreme. He saw in Mr. Dorsey, now that he was thoroughly aroused, that typical individual whom so many rectors have encountered in the man of large wealth and small mind, who values the indulgence of his own whim more than the peace of the Church, and who, while he seeks to raise up a party against his Minister, at the same time grieves the Minister's MASTER, and forces those who love the peace of CHRIST'S Holy Church to exclaim :

"So many hands, that, without heed,
Still touch thy wounds, and make them bleed!"

Yet, when the Rector of Roxburgh spoke with his wife on the subject of the difficulty, and hinted something about resigning his charge, the proposed step was deprecated with much earnestness and concern. Mrs. Walton declared that in what he had done he had acted aright, and that, having now put his hand to the plough, he must not look back. Besides, she did not believe that Mr. Dorsey would, or *could*, carry his opposition so far after all. This was really the Rector's own persuasion in the premises; for would he be justified, on the whole, in giving way to a single individual who sought simply to assert his personality at the expense of everything else. It would only be paving the way for fresh tribulations on the part of his successor. No, he must remain, and carry out his convictions of duty at any cost. Still, the resolution at which he arrived did not set his mind at rest, since he daily saw some evidence to indicate that the Senior Warden was at work, and using all his influence to make his administration uncomfortable. He accordingly secluded himself by degrees from the people, and suffered many seasons of deep dejection, during which he forgot the lesson of the Cross of St. Mark's, and dwelt more and more upon the memory of his lost Eva, who seemed, in some strange way, to connect him with the invisible world.

All this took place at a time when a large portion of New England had become excited with regard to certain alleged phenomena, for which many

asserted a distinct supernatural origin and character. The feeling was not exclusively confined to any particular class, though its most noted victims were generally drawn from the uneducated portion of the community, and many men of fine intelligence and culture were carried away for the time by manifestations which they could not explain. Mental aberration was therefore the order of the day, while there were few circles so exclusively occupied with its own immediate interests as to exclude what had come to be a topic of conversation and thought.

The phenomena to which we allude affected different persons in different ways. Some hailed the phenomena with satisfaction, and even delight ; others were inspired by a profound contempt ; while a few, who had previously felt more or less sceptical with reference to the existence of the soul after death, now began to believe sincerely in immortality. Others again were repelled by the grossness almost invariably associated with the subject, and inclined to hold with those ancient Sadducees, who claimed that there was neither angel nor spirit. Still, in the main, these phenomena found human sympathy on their side ; for when are bereaved and smitten hearts not ready to recognize any new bond that promises to reunite them with the loved and the lost ?

And, as we have already seen, Dr. Walton, in common with many other strong men, was predisposed to give the alleged phenomena a fair, if not an over-fair, examination. The question was one peculiarly suited to the morbid and depending condition of his mind, which at this time was not under its usual even control. Having therefore resolved to investigate the subject, and, being a man of thorough mental habits, he began with an examination of the Christian Fathers, whose works he diligently perused, in order to ascertain what were their views with reference to communion with the spiritual world. Not, of course, that he had never previously entertained any definite scheme with respect to the whole question of the seen and the unseen. In his early studies, in connection with the assuring Article of the Creed which touches upon the Communion of Saints, he had gained some clear views concerning that lofty Christian companionship which overpasses the bounds of time, space and earthly sense, and forms angels and living saints and dead* into one blessed and ever-increasing fraternity ; but now he sought for its evidences. Hence he dwelt upon personal vagaries of early writers, and, instead of resting upon the general consent of God's people, inclined to entertain thoughts that have been regarded with suspicion. He also considered whether it was really true, as one of the ancients averred, that, in the *Ter-Sanctus* at the Holy Communion, angels and spirits hovered above the altar, joining in the ascriptions of holiness. And from the early writers he passed to modern times, lifting down from its shelf that repository of New England wonders, Mather's *Magnolia* ; and pondering likewise the weird and inexplicable tale of the Wesley parsonage,—a subject that will long continue to puzzle the most clear-headed and astute. Nor could he in his wide range disdain the vulgar annals of still more recent times ; at least while statesmen, politicians and grave judges sought in these same annals for subjects to weave into easy disquisition and ponderous tome.

And, as might easily be imagined, the mind of the Reverend Doctor Walton, under investigations like these, gave way to the tendency of the times, and became strangely fascinated with the subject of our particular connection with the spiritual world. In fact, like many other strong men of a similar mold, he was on the point of becoming a fit subject for hallucination. But what came of this must be told in the next chapter.

* See Hymn 26 of the Prayer Book.

POSTSCRIPT.

WE are sorry to have our Editorial Department, this month, take the form of a Postscript; but the amount of matter which fills our pages forces us to such an arrangement. We regret this the less, however, in view of the variety and character of the articles which make up the present number.

We did intend, among other matters, to say something—and we must say at least a few words—about the

JUBILEE MITE CHESTS.

For these, as we anticipated, there has been a large demand. At this present writing (January 20th), more than *Five thousand Chests* have been sent out from this office; and every mail brings fresh orders for them from various parts of the country, ranging in demand from one to one hundred in number.

In this connection, the language of the Secretary and General Agent, in a recent circular, may be quoted and emphasized. He states that, “after a careful observation of the working of the Mite Chest system for twenty-three months, he is clearly of the opinion that, if *twenty thousand* of the Jubilee Chests can be placed in the hands of those who are in sympathy with the Home Mission work of this Church, the net pecuniary result will not be less than *Fifty thousand dollars* for the Jubilee Year: and, furthermore, that the special office and work of the Jubilee Chests can be so presented by the Clergy, and others, that this result will be attained without any diminution of receipts from other sources, on which the Domestic Committee have for a long time placed their chief reliance.”

BOOK NOTICES.

THE AMERICAN QUARTERLY CHURCH REVIEW for January, 1872. M. H. Malory & Co., Hartford, and 713 Broadway, New York.

Our Quarterly, in the hands of the present publishers, has taken a fresh lease of life, and comes clothed in a new and elegant dress, which is the outward symbol of inward excellence. The Quarterly now affords a steady reflection of the Church's thought, and is, at the same time, vigorously forwarding the Church's work. The table of contents shows unusual merit, Bishop Coxe having an able article on the American Church; which is amply supported by discussions from the pens of some of our best writers. Among the articles is one on Deaconesses; and another on the important subject of the relation of the Church to the Laboring Classes. The Review is one of the ablest of the many periodicals of its kind, and should receive the hearty and sympathetic support of the whole Church.

INDIAN COMMISSION.

MEETING OF THE U. S. INDIAN COMMISSION IN WASHINGTON.

COUNCIL WITH THE REPRESENTATIVES OF THE RELIGIOUS BODIES OF THE NATION—THE DANGERS MENACING THE NEW PEACE POLICY.

THE representatives of the different religious Societies having charge of Missions and oversight of Agents among the Indian tribes, met by invitation the Board of Commissioners representing the Government on the one side and the supporters at large of the present Indian policy of the Government on the other, at Washington, January 11th, to report the operation of the peace policy and to counsel with them for the future. The Secretary and Assistant Secretary of the Interior were present, as also the Chief of the Indian Bureau, General Walker. There were in attendance from the Societies, the Secretaries of the American Board of Commissioners for Foreign Missions, the Presbyterian Board, Methodist Board, Baptist Home Missions, American Missionary Society, Reformed Church, Orthodox Friends, Hicksite Friends, and a delegation of two Clergymen and five Laymen (the latter including an U. S. Senator) from the newly organized Indian Commission of the Protestant Episcopal Church. A full delegation of chiefs and head men of the Cherokees was also present, with white and native representatives of the Creeks, Choctaws and Chickasaws.

The principal facts elicited during the session, which occupied two days, show : First, That the progress that is being made in bringing the Indians in every part of our Western territories under the influence of Christian civilization is greater than has ever been known before in the history of our Government. Second, That, with two or perhaps three exceptions, the Indians are satisfied, and at peace with all around them, and begin to express confidence in the Government and a strong desire to conform to the habits and ways of civilized life. Third, That the problem of complete Indian civilization is no longer doubtful ; that the obstacles to it hitherto have been mainly in the mistaken policy of the Government toward them and the frightful abuses which have grown up under that policy, and that the chief impediment still in the way of their civilization is the uncertainty whether or not the present peace policy will be perpetuated by the Government under succeeding administrations, and the Indians protected in their treaty rights and in the undisturbed occupancy of the Reservations set apart for their use.

It was shown, also, that dangerous combinations of corrupt men in and out of Congress have been formed with a view to obstruct the peace policy of the Government, the ultimate object being the securing of the lands of the Reservations for railroad and other interests, the enjoyment of fat Indian contracts and the spoils of "Indian war." And it was the unanimous sentiment of those who were present at the Council that, to overcome successfully the schemes that are forming to embarrass the Administration in its relations to the Indian tribes and to hinder the carrying out of its policy by the religious Societies, there must be united and vigorous action everywhere by the friends of justice and humanity in our dealings with the Indian. The moral sentiment of the country must be appealed to, to sustain the Government in the new policy ; but especially must the Christian Church be aroused to urge it as a binding duty upon its members to strengthen its hands in discharging

the solemn trusts it has assumed. Our Missions and schools must be upheld and their influence extended. The most striking and brilliant examples of the success of the work that is being undertaken once more in behalf of the Indians, to which the representatives of the denominational religious bodies in the Council referred more than once, were taken from our Episcopal Missions among the Dacotas and Chippewas.

Indeed, the growth and prosperity of these Missions of the Episcopal Church furnished a theme for pointed comment by several speakers connected with other religious bodies, and it is certain that the records of no Society represented at this meeting show more gratifying results or so much promise for the future, not even those organizations which have been engaged in Missionary work among the Indians since the beginning of the present century. It will be borne in mind that our Missions among the Dacotas are but little over ten years old; and that already over four thousand Indians—or about one-seventh part of the Dakota nation—have been brought directly under their influence.

ENMEGAHBOWH AND HIS MISSION.

In the Northwestern corner of Minnesota, not very far, as distances are calculated by the fleet Indian runners of that wild region, from Lake Itasca, the source of the Mississippi, and within a few miles of the line of the Northern Pacific Railroad, lies the extensive and fertile tract set apart by the Government for the Chippewas of the Mississippi, and called, from certain peculiarities of the soil, the White Earth Reservation. The Reserve, as we learn from the Superintendent of the Agencies among the Chippewas, embraces thirty-six townships, and contains some of the finest land in Minnesota. It is, therefore, ample for the accommodation of all the tribes of the Ojibway nation in that region, some twelve or thirteen thousand souls it is estimated. Here our faithful Enmegahbowh, whose Christian name and title is the Rev. J. Johnson, a Clergyman in full Orders, has his home, surrounded by the band of devoted, earnest men whom he has reclaimed from savage life and made not only consistent and devout Christian men and women, but sober, industrious and worthy citizens. A letter published elsewhere in this number, relating some of the incidents of last Christmas-day at White Earth Mission, is conclusive as to the quality of the religious sentiment developed among these Indians, and the Superintendent of the Chippewa agencies, the Rev. Geo. Whipple, in his official capacity as Secretary of the American Missionary Society (a Congregationalist body), testified at the late meeting of the Board of Indian Commissioners in Washington, as to their life and habits as civilized members of the community.

A NOTABLE ILLUSTRATION OF THE POWER OF CHRISTIAN CIVILIZATION.

Mr. Whipple said, in substance, that the success of the Episcopal Mission among these Indians furnishes one of the best evidences we have of the power of Christian civilization among the Indians. The results attained were due to Missionary labor mainly, and not to Government aid. Enmegahbowh's people formed a community as industrious and as respectable as any in Northern Minnesota. The problem whether Indians were capable of being civilized had been solved most satisfactorily at this Mission. The Christian Indians appear in the garb of white men, and conduct themselves in every particular as respectable citizens of our race are accustomed to do. They have built during the past year, with the help afforded them by Eastern

friends, 25 log-houses, each 18x25 feet, and have under cultivation from three to five acres of land each, with fences, wells, root-houses, etc., attached. About 150 acres of land are under successful cultivation. They have a school-house, 30x48 feet in dimensions, with two wings, each 20x32 feet. But this is not large enough to accommodate the growing wants of the Indians. Another school-house is wanted, and a white teacher greatly needed.

WHO WILL GO AS A TEACHER? HIS SUPPORT IS GUARANTEED.

They have a new frame chapel, erected during the last summer, neatly furnished and painted. In this the Rev. J. Johnson holds regular Services when not required to be absent, hunting or fishing, to provide food for his family. When at the Mission, his days and evenings are spent in teaching his people. He is advancing in years, his health is broken, and he greatly needs a white teacher to assist him in his schools. Who will go? The salary of a teacher is already guaranteed by a parish in Pennsylvania. Money is wanted in the treasury of the Indian Commission to provide a fixed stipend for Enmegahbowh and our other Indian Missionaries; also to send another Clergyman among the Chippewas, to take up the work which the Rev. J. Johnson has so successfully inaugurated. Friends of the civilization of these people, the appeal is made to you to aid us in this work.

WHAT BISHOP WHIPPLE SAW.

Bishop Whipple visited the White Earth Reservation last July. He there met the Christian chiefs and head men whom he had last seen several years before on the Mississippi, in their feathers and war-paint, dancing a scalp-dance before his tent. They were then on the war-path against their hereditary enemies, the Sioux. They prolonged their horrible orgies late into the night, and the next morning, drunk with savage fury, started on their hostile errand. From that expedition these same men returned with bloody trophies of their prowess. Now let the reader turn to the article in this number headed "The Gospel among the Indians," and read the language of these chiefs. The man whose tears flowed most freely when speaking of the "MAN called JESUS," is none other than the savage warrior of that expedition, who returned with nine Sioux scalps dripping at his girdle. Can there be more conclusive evidence of the power of the Gospel among these heathen? Can the offerings of a Christian people, nay, of the philanthropist or of the humanitarian, be asked for a nobler work than that which the Church has commenced among these heathen Chippewas and their late hostile and deadly foes the Dakotas? During his visit at White Earth, in July, Bishop Whipple confirmed thirty-six persons.

CHRISTMAS IN THE LAND OF THE DACOTAS.

THE weather had been intensely cold for several weeks. The fearful storm of November, in which Philip the Deacon lost his life, shrouded the body, wrapped in its poor, thin cassock, with a deep but light drift of snow, and the fleecy mantle still lay over the wide bosom of the prairie in undulating folds. In this latitude the early snows of winter seldom disappear from the high plains until the spring sets in. The Mission at the Yankton Agency, under the charge of the Rev. J. W. Cook, had been grievously stricken in the death of Philip, and brought low in sorrow and anxiety over the sickness of Paul Mazakute, the eloquent native preacher, and Philip Deloria, the

chief's son—and, as Mr. Cook writes, his own beloved “son in the Gospel.” But now as the Christmas holidays drew nigh, the health of each of the patients began to improve. Mr. Cook writes :

“We got some cedar and neatly dressed the church on Friday and Saturday. Our church has been crowded at all the Services for more than two months. Some had to sit in the aisles. Sister Anna's deft fingers had prepared a beautiful white covering for the altar and lectern for Christmas, and, with the trimmings of the church, it was very beautiful, and the Indians were delighted. At this church, eighteen or twenty had requested to be baptized on Christmas Day. Although it would add greatly to the labor of the day and the length of the Services, I thought it would be best to gratify them, and accordingly they were baptized. After the Morning Prayer, John Ree and his wife were remarried in the Christian way. Then came the crowning Services of the day—the Holy Communion. On last Friday and Saturday, we saw each one of our Dakotas who had been confirmed, and who wished to come to this our first Communion season for themselves. In our conferences with them, I was amazed and filled with devout thankfulness to find that nearly all of them had since their Confirmation lived faithfully up to their vows, according to their knowledge, and only three or four had fallen into grievous sin. Its parallel could hardly be found among an equal number of Christians anywhere.”

THE FIRST-FRUIT OF EUPHRASIA'S LETTER.

The letter of the Greek girl, the pupil of Mrs. Hill, at Athens, to Minnehaha, a *fac-simile* of which appeared in the last number of THE SPIRIT OF MISSIONS, brought forth on this Christmas Day at Yankton its first visible fruit among the kindred of the Indian girl.

“Some weeks ago,” continues Mr. Cook, “I had given notice that on Christmas Day we should take up a collection, to be devoted to Christian work among some other people. I impressed it upon them, that as they themselves had already received great benefits from the Gospel, so they should now seek to aid this holy work among others. I told them I knew they had but little money, but their women were very skilful in making mocassins and such things, and that if they were so disposed they might put these things on the plates, as they could be sent away and sold for that purpose. This was all the preaching I did on the subject. I expected to see about three dollars. When the catechists brought the alms-basins to me, I could scarcely restrain myself from bursting into tears at the sight. The free-will offerings from this people, so poor, needing money so much, and with so few opportunities for gaining a dollar, amount to twenty-two dollars and twenty-six cents. The basins were filled with small change ; and several which had been missed when the catechists went round, came after Service to add their offerings. This we propose to devote to our dear friends of the Greek Mission, to show them that they are not unmindful of their love and kindness, and that American Indians have hearts like other men and women more highly favored of Heaven.”

CHRISTMAS EVENING AT CHOTEAU CREEK.

They had carols and sermons in the little Mission chapel at Yankton, our Missionary writes, and holy mirth and gladness abounded ; but we hear of no full dinners, no feasts of fat things. We read though of more Services and more baptisms, and a “scene for a painter,” at the chapel on Choteau Creek, at the lower end of the Yankton Reservation. Twelve miles, plodding through

the deep snows, with the mercury at zero, or below—but the Missionary says nothing of this. He only says :

“The Rev. Daniel Hemans, Deacon, and I, hastily lunched and set out. It was fearfully cold ; but we arrived at Choteau Creek about 3½ o'clock in tolerable trim. The flag was hoisted, the usual sign to signal the Indians, and soon they came trooping to church. The Catechist had held Service at 5 o'clock in the morning, and the house was full—now it was filled again. We held Evening Service, and I baptized Mad Bull, the chief, giving him the name of David. Twenty-seven others—men, women and children, of all ages—were baptized. Addresses were made by the Rev. Daniel Hemans and myself. The Services continued long after dark. I then married Saul Itewaxtedapi to a nice, respectable girl. That baptism was a scene for a painter—Mad Bull, with so many of his people, standing at the font in the foreground, the Deacon holding my book (for I had to keep my eye on the Dacota), and the Catechist holding the lamp in the rear, and the chapel beautifully trimmed with cedar, and dimly lighted by two lamps.”

THE MISSIONARY FLAG FLOATING AT A NEW OUTPOST.

At the close of a meeting, held last October, in Holy Trinity Church, Philadelphia, at which an appeal had been made for means to carry on our Missionary work among the Dacotas, a young man came forward and asked to be sent as a teacher to these Indians. He was an Englishman by birth, and a mechanic by occupation. A careful examination of the candidate proved so satisfactory that he was accepted, and sent, about the 1st December, to White Swan's village, at the upper end of the Yankton Reservation. His first report is received. He writes under date of December 28 :—

“My school averages twenty-five pupils every day. Only one of them is under the age of ten. My English class is twelve in number. It is very strange to me that they so quickly learn to read words of four or five letters.”

Two native Dacotas, who have been taught to read and write in their own language, instruct the children and adults in Dacota.

THE MISSIONARY FLAG-SIGNALS.

Allusion is made elsewhere to the custom of calling the Indians to prayers by raising a flag. It appears that this is the mode of assembling the native pupils for school as well as for worship in this land where the sound of the church-going bell is never heard. It is but a few years since the garrison-drum beat the only assembly call of civilized beings heard in these wild wastes. But the midnight war-whoop has died away, and the reveille at day-break has been followed by a dawn in which the Christian symbol, in a field of white and red, gleams in the early light as a summons to prayers. Soon we shall hear of full chimes ringing in the broad day and the new year. Our teacher at White Swan says :—

“I have cut down and hewn out a flag-pole twice as high as our Mission building. I hoist on it two flags, which remain up half an hour. One is the red cross of St. George, and the other our English Missionary pennon, a white cross on a red ground. At the end of thirty minutes I pull them down, and hoist one of them singly, for then school commences.”

AN INDIAN'S MORNING TOILET.

“At first,” says the same writer, “it was very difficult to make the children come to school clean, so I placed outside the door a bucket of water,

soap and towel, and obliged all to wash who came dirty to the door, and now nearly every one washes at home before leaving for the school-house.

"My manner of conducting the school is to have a short lesson out of the Dakota testament, then a hymn and a prayer, and then come the lessons. We close with similar exercises. I have taught my Indian boys to keep our school-room as tidy as any similar room in Eastern cities. They were quite awkward at first in learning to sweep. The girls now are very neat in dusting the seats, table, &c.

"But there is a sad, sad lack of clothing among my children in this pinching weather. I have given all I have in the way of coats, pants, etc., except the clothing I have on, and a change of linen, for it makes my heart ache to see them so."

These extracts are from a private letter; but if their publication may, in the providence of God, touch the hearts of the comfortably-clad to aid this solitary worker, we shall not have made an improper use of items intended for the private ear. "I feel a great want," he says, "in not having a female teacher here to teach the girls how to knit and sew. I very often sing, 'Nearer, my God, to Thee,' in English. Last Sunday I had the great pleasure of hearing three Indian girls sing the first verse of it as they were coming through the deep snow to church."

CUTTING THE SCALP-LOCK.

The same teacher who furnishes the above writes of his first achievement in inducing an Indian Brave to part with his badge of Indian manhood, the scalp-lock. We shall allow him to tell the story in his own language:—

"For some time past I have been arguing with a man who has been baptized, that it was a shame to a Christian to have long hair. At last my reasoning with him, through God's grace, has brought forth fruit. He just came and told me that my words were good—*wicori waxli*, and asked me to make him a *wichaska ska*—man white. He is a very powerful man; very strong, and well made. As I cut off his locks of hair I felt and saw that he trembled with excitement, for it is not an easy matter for a man to give up all claims to being a brave Indian warrior. His Christian name is Matthew, I do not know his Indian one; he has a good log-house, with a fair-sized cooking-stove in it, and part of the room is partitioned off as a bed-room."

WHITE SWAN ASKS FOR CHRISTIAN MARRIAGE.

The chief, *Magaska*, or White Swan, recently baptized, now desired to be re-married according to the Christian rite. His wife after the Indian fashion, is a baptized woman, and when the Rev. Mr. Cook visits the agency, *Magaska*, whose Christian name is Benjamin Whipple, and his wife Elizabeth, are to be united in matrimony, according to the laws of the Church. The teacher says of this well-known chief:—

"He is a very worthy man, and takes great interest in the church and school. In fact, on Sundays he is the terror of the bad-behaved boys and girls. I have only to look at him, and he understands. Last night, an old warrior and his wife came to me and told me that he wished to be a white man. When the Rev. Mr. Cook comes up he says he will cut his scalp-lock and other hair like mine, the day before he is baptized. I wish all who have false notions about their Indian brothers could see some of them clothed and in their right minds, as I do. I had been told they could not be trusted, and would lie and steal naturally. Now, my door is always open to them, and I have never missed so much as a pin. They are all anxious to learn our way. I am day by day gaining their confidence; in fact, at times I almost think that my room is the council-room for the tribe."

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from December 1st, 1871, to January 1st, 1872:

ALABAMA.

<i>Greensboro'</i> —St. Paul's.....	\$10 00	
<i>Marengo Co.</i> —St. Michael's.....	15 10	25 10

ALBANY.

<i>Albany</i> —St. Peter's.....	50 00	
<i>Delhi</i> —St. John's.....	27 26	
<i>Hogansburgh</i> —Mission.....	2 00	
<i>Kinderhook</i> —St. Paul's.....	21 87	
<i>Little Falls</i> —Immanuel.....	11 26	
<i>Malone</i> —St. Mark's.....	25 00	
<i>Plattsburgh</i> —Trinity, a few Friends.....	40 00	
<i>Potsdam</i> —Trinity.....	28 13	
<i>Rensselaerville</i> —Trinity.....	6 19	
“ Miss E. P. C.....	8 50	
<i>Saratoga</i> —J. C. B., for Rev. J. J. E.....	5 00	
<i>Schenectady</i> —Kitty and Nora.....	1 00	
<i>Troy</i> —St. Paul's, of which for the Indians, \$25; for Church at Holland, Mich., \$25.....	380 00	
<i>Troy</i> —Free Church Ascension.....	5 00	
<i>West Troy</i> —Trinity, of which for P. C. M., \$60.....	115 00	726 21

ARKANSAS.

<i>Helena</i> —St. John's.....	10 00	10 00
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CALIFORNIA.

<i>Stockton</i> —St. John's.....	10 00	10 00
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CENTRAL NEW YORK.

<i>Seneca Falls</i> —A Thank-offering....	5 00	5 00
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CENTRAL PENNSYLVANIA.

<i>Lykens</i> —“B,” for Indian Missions.....	25 00	
“ Christ.....	2 94	27 94

CONNECTICUT.

<i>Bridgeport</i> —St. Paul's.....	5 00	
<i>Durham</i> —Epiphany.....	5 02	
<i>Fair Haven</i> —St. James'.....	50 00	
<i>Greenwich</i> —Christ, of which from S. S., \$18.32.....	38 32	
<i>Middletown</i> —Holy Trinity.....	40 00	
<i>North Guilford</i> —St. John's.....	5 25	
<i>New London</i> —St. James', for Bp. Morris.....	102 00	
<i>New Haven</i> —Estate Mrs. Lucy Nichols.....	48 00	
<i>Norwich</i> —Tithe, for Rev. J. J. E.....	10 00	
“ Christ, of which for Bp. Pierce, \$35.....	63 70	
“ A Christmas-gift, for Indians.....	10 00	
“ M. S.....	3 00	
<i>Stamford</i> —St. Andrew's S. S.....	14 24	
<i>Sharon</i> —Christ.....	9 00	
<i>Salisbury</i> —St. John's.....	10 50	
<i>South Glastenbury</i> —St. Luke's.....	10 00	
<i>Thomaston</i> —Trinity.....	12 00	
<i>Watertown</i> —Christ.....	62 40	
<i>Winsted</i> —St. James'.....	8 50	
<i>Westport</i> —Memorial Church.....	2 00	
“ Miss J. J. H.....	1 00	
<i>West Haven</i> —Christ.....	21 67	531 60

DELAWARE.

<i>New Castle</i> —Emmanuel.....	30 39	30 39
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FLORIDA.

<i>Ocala</i> —A Thank-offering, for Rev. S. D. Hinman.....	2 00	
<i>Pensacola</i> —Christ.....	25 00	27 00

GEORGIA.

<i>Athens</i> —Rev. Dr. Henderson.....	25 00	
<i>Augusta</i> —St. Paul's.....	45 00	
<i>Marietta</i> —Mrs. M. C. B.....	10 00	80 00

ILLINOIS.

<i>Aurora</i> —Trinity.....	\$11 76	
<i>Chicago</i> —M. S. M.....	10 00	
<i>Chester</i> —A Friend.....	5 50	
<i>Dundee</i> —St. James', of which from L. T., for Indians, \$1.50.....	3 50	
<i>Fiskilura</i> —St. Jude's.....	1 65	
<i>Jacksonville</i> —Trinity.....	18 55	
<i>Onarga</i> —Trinity.....	3 05	54 01

INDIANA.

<i>Evansville</i> —St. Paul's.....	35 05	
<i>Fort Wayne</i> —Trinity.....	10 25	
<i>Lima</i> —St. Mark's.....	60 25	
<i>New Albany</i> —St. Paul's.....	5 50	
<i>Westville</i> —A Communicant.....	1 00	112 05

IOWA.

<i>Muscatine</i> —Trinity.....	4 35	4 35
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KENTUCKY.

<i>Frankfort</i> —Ascension.....	20 00	20 00
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LONG ISLAND.

<i>Brooklyn</i> —Grace Church Chapel, for Rev. W. H. Washburn.....	10 00	
“ Emmanuel.....	46 25	
“ Mrs. J., for Bp. Tuttle.....	10 00	
“ Miss S. C. M.....	10 00	
“ St. Ann's on the Heights, for Bp. Clarkson, \$2; Bp. Whitaker, \$2.....	6 00	
<i>College Point</i> —St. Paul's S. S.....	1 00	
<i>Flushing</i> —St. George's, for Bishop Morris.....	60 00	
<i>Setauket</i> —Caroline, of which for Wisconsin sufferers, \$1.....	10 40	153 65

MAINE.

<i>Augusta</i> —St. Mark's.....	58 10	
<i>Bath</i> —Grace.....	3 20	61 30

MARYLAND.

<i>All Hallows</i> —Parish.....	14 00	
<i>Baltimore</i> —Free Ch. St. Barnabas.....	88 00	
“ Christ.....	74 12	
“ St. Paul's, for Bishop Scott's School for Boys.....	2 00	
“ St. Paul's, of which for Bp. Randall, \$5.....	139 92	
<i>Harford Co.</i> —Havre de Grace, St. John's.....	12 00	
<i>Horsehead</i> —A. W. G. C.....	1 50	
<i>Laurel</i> —St. Philip's.....	14 00	
“ Pr. George Co., Mrs. Smallwood's S. S. Class, for Rev. W. K. Douglas.....	3 00	
<i>Petersville</i> —L. E. G., for Mrs. Smedes.....	5 00	
<i>Port Tobacco</i>	25 74	
<i>Washington</i> —Epiphany, Miss C.....	500 00	879 28

MASSACHUSETTS.

<i>Boston Highlands</i> —St. James', of which for Bp. Vail, \$108.50.....	178 94	
<i>Brookline</i> —Our Saviour.....	280 15	
<i>Charlestown</i> —St. John's. Family Miss'y Box, for Rev. J. J. E.....	24 10	
<i>Lee</i> —St. George's.....	5 00	
<i>Lowell</i> —St. Anne's.....	59 14	
<i>Quincy</i> —Christ.....	3 00	550 23

ACKNOWLEDGMENTS.

101

MICHIGAN.

<i>Adrian</i> —Christ	\$15 28	
<i>Alpena</i> —Trinity	45 00	
<i>Albion</i> —St. James'	3 20	
<i>Ann Arbor</i> —St. Andrew's	61 57	
<i>Battle Creek</i> —St. Thomas'	7 50	
<i>Courtland</i> —St. Paul's	2 42	
<i>Grand Rapids</i> —St. Mark's	60 65	
<i>Jackson</i> —St. Paul's	300 00	
<i>Kalamazoo</i> —St. John's	7 86	
<i>Tecumseh</i> —St. Peter's	12 33	
<i>Marshall</i> —Trinity Mission	2 00	
“ Trinity	15 00	
<i>Ypsilanti</i> —St. Luke's	25 00	557 81

MINNESOTA.

<i>Rochester</i> —Calvary	4 00	4 00
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MISSISSIPPI.

A Mississippi Missionary's Mite..	65	
<i>Vicksburg</i> —Christ	20 00	20 65

MISSOURI.

<i>Kirkwood</i> —Grace	66 21	
<i>Monroe</i> —St. Jude's	11 25	
<i>St. Louis</i> —St. John's	36 35	
“ Christ	294 20	
“ Trinity, of which for Rev. J. M. Dorsey, \$40	45 50	453 51

NEW HAMPSHIRE.

<i>Charleston</i> —St. Luke's, of which from S. S., \$13 85 ..	27 20	
<i>Concord</i> —St. Paul's School	100 00	
<i>Manchester</i> —Grace	25 54	152 74

NEW JERSEY.

<i>Bergen</i> —St. Paul's	10 00	
<i>Burlington</i> —St. Mary's, of which Bp. Morris \$52.73; Bp. Clarkson, \$16; Bp. Tuttle, \$5; Rev. Dr. Breck, \$5	120 93	
<i>Eatontown</i> —Of which for Bishop Tuttle, \$1	3 33	
<i>Spotswood</i> —St. Peter's	15 00	
<i>Irvington</i> —Trinity	6 17	
<i>New Brunswick</i> —Evangelist	32 81	
<i>Morristown</i> —A White Sister, for Rev. J. J. E.	22 00	
<i>Mt. Holly</i> —St. Andrew's, for Bp. Tuttle	87 40	
<i>Orange</i> —Grace	101 04	
“ Hobart A. Hare, for the Indians	3 00	
<i>Perth Amboy</i> —St. Peter's, of which from S. S., for Indians, \$14	77 00	
<i>Princeton</i> —G. P. M., for Rev. J. J. E.	80 00	
“ Trinity, of which for Rev. S. D. Hinman, \$20	220 39	
<i>Paterson</i> —St. Paul's	29 83	
<i>Plainfield</i> —Grace	32 61	
<i>Summit</i> —Calvary	9 10	
<i>Somerville</i> —St. John's	12 00	
<i>Salem</i> —St. John's S. S.	21 86	
<i>Woodbury</i> —Christ, of which for Rev. J. J. E., \$10 ..	25 00	909 47

NEW YORK.

<i>Briar Cliff</i> —All Saints'	17 19	
<i>Edgewater</i> —St. Paul's	32 54	
<i>Garrison's</i> —St. Philip's	31 59	
<i>Glenham</i> —St. John Baptist, of which for Rev. J. J. E., \$8	18 00	
<i>Kingston</i> —St. John's Church	47 59	
<i>Mattewan</i> —St. Luke's, five-cent collection	67 60	
<i>Mott Haven</i> —G. S. G.	7 50	

<i>New York</i> —Grace, J. C. Hamilton, \$100 00		
“ Henry E. Sharp, for Rev. W. K. Douglas ..	1 00	
“ Mrs. Fargo	50 00	
“ Rev. N. F. Ludlum	10 00	
“ Transfiguration, for Indian Missions	215 81	
“ Calvary, V. G. H.	25 00	
“ Grace, S. F., \$100; F., \$200	300 00	
“ J. S.	5 00	
“ Calvary, of which for Bp. Whipple's In- dians, \$20	625 67	
“ St. Thomas, of which for Bp. Randall, \$250, in addition to which is a pledge from J. M. Malcolm, Esq., for Bp. Randall, \$500 ..	988 00	
“ St. Luke's	400 00	
“ “M. A. H.”, for a Missionary's Christ- mas	20 00	
“ Grace, “F.”	100 00	
“ Heavenly Rest	213 07	
“ C. S. R.	2 00	
“ Mrs. Moore	50 00	
“ J. L. Bogart, \$50; Henry K., \$25	75 00	
“ St. Michael's, Class K.	2 12	
“ J. D. Wolfe, for Bp. Morris	1000 00	
“ Mrs. C. L. Spencer, for Bp. Morris	500 00	
“ Mrs. T. M.	10 00	
“ Holy Communion, E. E. W.	100 00	
“ Mrs. McN., quart. paym't.	25 00	
<i>Scarsdale</i> —St. James the Less	20 20	
<i>Red Hook</i> —Christ	14 16	
<i>West Chester</i> —St. Peter's	165 59	
<i>Yonkers</i> —The Van Courtland Chil- dren at Montreaux, Switzerland	5 00	5244 63

NORTH CAROLINA.

<i>Lenoir</i> —St. James', for Indians ..	5 00	
<i>Salisbury</i> —J. S. H.	60	
<i>Tarboro'</i> —Calvary	40 00	45 60

OHIO.

<i>Ashtabula</i> —St. Peter's	10 27	
<i>Cleveland</i> —Trinity	125 00	
“ Jamie and Colie Lee ..	12 00	
“ Grace	15 00	
<i>Clifton</i> —Calvary	49 42	
<i>Dayton</i> —Christ, for Bp. Clarkson ..	30 00	
<i>Gambier</i> —Holy Spirit	12 50	
<i>Kent</i> —Christ	3 00	
<i>Toledo</i> —Trinity, of which for Bp. Tuttle, \$100	200 00	457 19

PENNSYLVANIA.

<i>Allenstown</i> —Grace	20 00	
<i>Columbia</i> —St. Paul's	6 24	
<i>Carlisle</i> —St. John's, of which for Bp. Young, \$5; for Bp. Tuttle, \$5	10 00	
<i>Coatesville</i> —Trinity	14 21	
<i>Eckley</i> —St. James' S. S.	7 50	
<i>Germantown</i> —St. Michael's, for Bp. Morris	44 00	
<i>Kingsessing</i> —St. James' S. S., for Nashota	70 42	
<i>Mahanoy City</i> —Ch. of Faith, of which for Rev. J. J. E., \$2.50	9 50	
<i>Monroe</i> —St. Peter's	9 15	
<i>Philadelphia</i> —Oxford Ch. Trinity, for Bp. Morris	180 00	
“ Manayunk, St. Dav- id's	20 00	

Philadelphia—Rev. A. F.....	\$5 00	
“ J. C. B., of which for Indians, \$2.50.....	5 00	
“ St. Peter's, of w'ch for St. John's Ch., Tallahassee, Fla., \$25; for Bp. Mor- ris, \$20; for Dr. Breck, \$52; for Bp. Whipple, \$125; for Bp. Tuttle, \$261.....	1426 10	
“ F. H. N., for Bishop Tuttle.....	5 00	
Philipsburgh—For Rev. W. K. Douglas.....	3 00	
Uniontown—“ G., of which for Bp. Whipple, \$1; for Bp. Randall, \$1.....	2 00	
Woodville—M. A. W., for Rev. J. J. E.....	3 00	1840 12
PITTSBURGH.		
Butler—St. Peter's.....	10 67	
Johnston—St. Mary's.....	2 50	
Kittanning—St. Paul's.....	42 00	
Pittsburgh—St. Andrew's, for Bp. Vail.....	100 00	
“ Trinity, of which for Bp. Clarkson, \$51.....	428 00	583 17
RHODE ISLAND.		
East Greenwich—St. Luke's.....	21 83	
East Providence—St. Mary's.....	9 41	
North Providence—St. Paul's, of which for Bp. Pierce, \$10; Bp. Randall, \$21.....	31 00	
Pawtucket—Trinity.....	28 00	
Providence—St. Andrew's.....	103 00	
South Portsmouth—A. M. W.....	7 00	
Woonsocket—St. James'.....	28 50	
Warren—St. Mark's, for Nashotah.....	44 23	
Wickford—St. Paul's.....	50 00	
“ R. W. G., for Rev. J. J. E.....	10 00	332 97
SOUTH CAROLINA.		
Stateburgh.....	23 75	23 75
VERMONT.		
Burlington—From Epis. Inst., \$35; from Rev. T. A. Hopkins, \$50.....	85 50	
Received for General Purposes.....	\$16,718 64	
Received for Special Purposes.....	5,716 68	
Receipts for the month ending Jan. 1, 1872.....	\$22,435 32	
Amount previously acknowledged.....	8,253 61	
Total receipts since October 1st, 1871.....	\$30,688 83	
St. Albans—St. Luke's..... \$50 00		
Montpelier—Christ..... 7 50		
Northfield—St. Mary's..... 5 00	148 00	
VIRGINIA.		
Alexandria—Christ, for Ind. Miss. 35 45		
Roanoke—Big Lick, St. Paul's..... 3 35		
Petersburgh—J. H. D. W..... 7 50		
Richmond—Grace..... 17 00		
“ St. James'..... 20 00	83 30	
WESTERN NEW YORK.		
Buffalo—Alice and Virginia Evans 5 00		
Niagara Falls—A Friend, for Rev. J. J. E..... 10 00		
“ Mrs. P., for Rev. J. J. E..... 25 00		
Portageville..... 3 35	43 35	
WISCONSIN.		
Milwaukee—St. John's, for Bp. Clarkson..... 20 05		
Watertown—Miss H. S. S..... 5 00	25 05	
LEGACIES.		
Pittsburgh—Pittsburgh, Estate, Ebenezer Brewer, of which for For. Com., \$1000; Freedmen Com., \$500..... 2500 00		
Litchfield—Conn. Estate, Margaret D. Scott..... 500 00	3000 00	
SOLDIER AND GUEST.		
Receipts for December.....	2610 69	2610 69
ARMY DEPARTMENT.		
Receipts for December.....	112 00	112 00
MITE CHESTS.		
Receipts for December.....	2069 72	2060 72
MISCELLANEOUS.		
England, Cont., for Bp. Tuttle.... 399 94		
A Little Girl, for Missions..... 25		
An Offering for Mercies received. 6 00		
Cash, from Rev. M. R. D..... 25		
Cash, from Easton for Freight ... 2 50		
A Lady, for Rev. Mr. Love..... 2 00		
Sale of Carols..... 7 95	418 89	

BISHOP TUTTLE most gratefully acknowledges the receipt of the following offerings for St. Mark's Church, Salt Lake City, for the month of December, 1871 :

New York—Calvary Chapel, \$50.30; W. Gibson, Poughkeepsie, \$5.00; A Friend, Clarkstown, \$5.00; Trinity, Sangerties, \$20.00	Virginia—Miss Neilson, Richmond, \$31.00. Maryland—Well- wisher, Aquasco, \$2.00. Central New York—Zion, Greene, \$2.00. Ohio—St. Timothy's, Massillon, \$17.00. Pennsylvania—Philadelphia, W. P. Pepper, \$25.00; St. Mark's, \$103.65; A Daughter of the Church, \$5.00; Christ, Germantown, \$60.21. Albany—Christ, Cooperstown, \$35.00. Massachusetts— G. V. Fox, Lowell, \$40.00; Boston, Mrs. Wm. Ropes, \$100.00; St. James' S. S., Highlands, \$62.52. New Hampshire—St. Paul's School, Concord, \$105.00; St. Paul's Church, \$26.00. St. Thomas— Dover, \$10.00. Central Pennsylvania—St. James, Mansfield, \$10.00. Connecticut—Geo. D. Tomlinson, New Haven, \$26.00. New Jersey—Elizabeth, John Kean, \$100.00; Miss Chetwood, \$20.00.
Total for December.....	\$859 68
Total for November.....	2,194 80
Sum total.....	\$3,054 48
December 30th, 1871.	

DANIEL S. TUTTLE.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

FEBRUARY, 1872.

WHY MORE CHILDREN ARE NOT BAPTIZED AT OUR FOREIGN STATIONS.

OUR Foreign Missionary work has been subjected to not a little suspicion in certain quarters because of alleged neglect in baptizing the little ones who are brought under the Church's care. The subject was brought before the Board of Missions, at its meeting in October, 1870, and the Foreign Committee, although aware that the Missionaries were not open to reproach in this matter, made it the subject of correspondence with the parties supposed to be delinquent, in the belief that their responses would, when published, be the most satisfactory way of relieving the minds of their brethren of all apprehension.

Bishop Payne stated the peculiar condition of affairs which accounted for the small number of infant baptisms in the African Mission in his Report, read before the Board in October last, which was published in the November number of *THE SPIRIT OF MISSIONS* (see page 523).

Bishop Williams made the practice of the Mission in China, in regard to the Baptism of Children, the subject of a special letter, which was presented to the Board at its last meeting in the Annual Report of the Foreign Committee.

We are glad to be able to state that these papers entirely relieved the minds of those who had manifested concern, and that their relief was expressed at that meeting, and their satisfaction generously and publicly declared. Bishop Williams' letter is as follows :

"I do not feel at all hurt or offended that the Special Committee took us to task 'for the apparent neglect on the part of the Foreign Missionaries of the subject of Infant Baptism, in their ministrations among the heathen."

On the contrary, I am rather glad they have told us their minds, for several reasons. 1st. It is gratifying to know that our brethren at home take sufficient interest in our work to notice and point out to us our faults and failings, real or fancied. From some indications of late, we have feared that we have not the sympathy and prayers and aid of many in the Church that we have a right to expect. But we would take this action of the Special Committee as evidence of misapprehension on our part, or augury of returning interest in the Mission work of our Church. We would, however, beg that our brethren would not be very severe in our condemnation before they know that we are really at fault.

“2d. I am glad the Special Committee brought up the subject, because it will make us more careful for the future, if there has been neglect on the part of any one of us in our past ministrations, and will also give us an opportunity of justifying ourselves to those who truly think that we have neglected our duty.

“3d. It will give us an additional argument and a good opportunity to urge anew on some of our converts the duty and obligation to bring their children to baptism. Some of them have been urged, time and again, to bring their children and have them baptized. Their responsibilities have been faithfully set before them, and various arguments have been used to induce them to perform their duty in this respect. Hitherto they have resisted all the efforts that have been made; we can but hope that some of them may be led to neglect this duty no longer when they learn that the Church at home has thought it a matter of so much importance that it has been discussed in the Board of Missions, has been made the subject of a special letter, and that we have been blamed for their fault. No doubt it will have an influence with some of them. In fact, one who has frequently been spoken to by myself on the subject has, since the receipt of your letter, promised that he will bring his children to be baptized.

“I have asked the Rev. Mr. Wong—who, you are aware, has charge of Christ Church—to make a list of the children of converts connected with his church. He has divided them into two classes: 1st, Children whose parents are both Christians; and, 2d, Children of parents but one of whom is a Christian. In the *first list*, but *two* (2) remain unbaptized; and, to my certain knowledge, Mr. Wong had arranged with their parents, before the arrival of your letter, to baptize them as soon as they were old enough to be brought to the church.

“In the second list there are *eight* (8) unbaptized; but I am sure it is through no fault of our most faithful native presbyter, Mr. Wong. I have heard him urge, more than once, the parents of four of the eight to bring their children to be baptized. When only one of the parents is a Christian, there are great difficulties, as they think, in the way; and sometimes it is impossible to persuade them to bring their children. When the one not a Christian refuses to give consent to the baptism, if it should be done contrary to

the wishes or knowledge of the unbelieving husband or wife, as the case may be, it would be, they say, a continual source of discord, and destroy all peace in the family. In this case, the Christian replies to us, 'It is better to wait a while till I can persuade my wife or my husband to consent.'

"There are instances where neither father nor mother make any objection; but the mother-in-law—always a power, and sometimes a terrible tyrant in Chinese families—steps in and forbids the baptism of a child. A woman who has a daughter but no son, frequently takes for her daughter a husband—sometimes when a mere boy—to live in her own family; and then, according to Chinese custom, the mother-in-law claims the first grandson as her own, as heir of her property, and the much-coveted son to worship at her grave, and quiet and minister to the wants of her spirit in the unseen world. It requires much faith and courage and resolution and grace to act contrary to this established custom, which has in China much the force of our *lex non scripta*. Some put off bringing their children to baptism because they are afraid of encountering the opposition of their relatives, or through fear of endangering property which may have been left to their child, or offending some old uncle or aunt who has determined to give their child all his or her fortune.

"There has not been time to get statements of the baptisms of children from Peking and Hankow; but with regard to the latter place, I can testify on my own personal knowledge, that the children of only one of our converts there are unbaptized. He has been exhorted on the subject very many times; but he says his wife will not allow it, and he cannot bring his children without her consent. His wife does not seem in perfect subjection to her lord, as may be judged from the fact that she sometimes hides his coat or shoes to prevent his going to church on Sunday.

"Time will not allow me to prosecute this subject farther; but enough has been said to show that, however our Missionaries may have failed in their duty in other respects, they are not open to the charge of very serious neglect of their duty in baptizing children."

WORTHY OF IMITATION.

WE have several times drawn the attention of our readers to the contributions made to the Foreign work of our Church by feeble Parishes and Missionary Stations, which could give only "out of deep poverty," and which, if they had succumbed to the prevalent narrowness of congregational life, would have *kept* their gifts, in the conceit that they needed all that they could raise for their own current expenses. We hoped that these interesting cases were not sporadic, but indicative of a general revival of Christian large-heartedness which was spreading throughout the Church, and

of the growth of the conviction that feeble enterprises are not weakened, but strengthened, by being informed of, and taught to be interested in, objects outside themselves. Facts seem to justify our hope. From all sides (as may be seen from our receipts for the last few weeks) come evidences of the prevalence of this new and more generous spirit. There is real life in the Church, and real readiness for hard work. Let those who doubt it, and those who would have their Parishes absorbed in their own work and abide in the sheepfolds to hear the bleating of the sheep, when brethren are jeopardizing their lives in the high places of the field, read and ponder the following. To the brethren who, though laden with many cares, have thus kindly remembered the Church's work in this department, we return our cordial thanks. The capitals in the letters given are ours.

Thus writes the faithful Missionary among the Dakota Indians at the Yankton Agency :

"Some weeks ago I had given notice that on Christmas-day we should take up a collection, to be devoted to Christian work among some other people. I impressed it upon them, that as they themselves had already received great benefits from the Gospel, so they should now seek to aid this holy work among others. I told them I knew they had but little money, but their women were very skilful in making moccasins and such things, and that if they were so disposed they might put these things on the plates, as they could be sent away and sold for that purpose. This was all the preaching I did on the subject. I expected to see about \$3. When the catechists brought the alms-basins, to me I could scarcely restrain myself from bursting into tears at the sight. The free-will offerings from this people, so poor, needing money so much, and with so few opportunities for gaining a dollar, amounted to \$22.26. This we propose to devote to our dear friends of the Greek Mission."

The following is from Dauphin County, Pennsylvania :

Rev. W. H. Hare :

REV. AND DEAR BRO. : I enclose a check for \$6, for which please send to me, as above, forty-eight copies of the "Carrier Dove." My parish is a MISSIONARY one, WITHOUT AS YET A "LOCAL HABITATION;" but I am endeavoring to cultivate a Missionary spirit, and to teach my people and children to carry to others the Gospel I am dispensing to them. I expect to send you a *liberal* collection for Foreign Missions, from my Sunday-school, though the *amount* may not be *large*.

Very truly yours,

— — —.

The next is from the Diocese of Easton :

Rev. William H. Hare : I send herewith P. O. order, payable to you, for \$5.07, being the offering of ——— ———, Diocese of Easton, for Foreign and Domestic Missions, to be equally divided between them. The Parish is an old one, having been formed in 1725, but has been prac-

ically extinct for nearly eighty years. About six months ago, an attempt was made to revive it, and, at the request of the Bishop, I took charge of it; more than half my stipend, of less than six hundred dollars, being paid by the Diocesan Missions Committee. There are but TEN FAMILIES and NINE COMMUNICANTS. We HAVE NO CHURCH, but WORSHIP IN A HALL HIRED and FITTED up by us. Under these circumstances, a small offering is all we can send. I hope the next may be larger.

Faithfully yours in CHRIST, ————

The next is from North Carolina :

Rev. W. H. Hare, 23 Bible House, New York :

REV AND DEAR SIR : Please find enclosed P. O. order for \$4, the collection made for Foreign Missions in ————, on the second Sunday after Epiphany, 1872. I regret that it is so little. My Parish is young and feeble. We have just completed our church. The people are not alive to their duty and *privilege* in regard to Foreign Missions. This is our first contribution to the holy work, except the little that the children have done with their Missionary boxes. I have failed to do my duty in keeping the subject before my people. I pray GOD to forgive me. I shall try to be more faithful for the future. God bless the holy work, and help the noble workers !

Faithfully yours, ————

A good word comes to us from Illinois :

JANUARY 8TH, 1872.

The Rev. Wm. H. Hare, Sec. and Agt. of Foreign Mis. B. :

MY DEAR BROTHER : Herewith please find one dollar and sixty-five cents (\$1.65), result of collection taken for benefit of Foreign Missionary Board. I regret the amount is not much larger. But WE ARE VERY POOR. Little as the sum is, I believe it to be the first recognition of its duty by this Parish towards the Foreign Board, although it has existed as a parish some eighteen or twenty years. But I propose, God helping me, to rectify this great error, and have the people realize the fact that they are a part of the whole Church Catholic, hence that they must not, as heretofore, confine their contributions to the wants of their Parish and Diocese.

Praying for the success of the Foreign Board of Missions,

Believe me, faithfully, your Brother in CHRIST.

And the following from Indiana :

I enclose the offertory in St. Paul's Church, first Sunday after Epiphany. It is small—very small—owing, in part, to the very few present, as Sunday was a very inclement day. But, after all, the great difficulty is the apathy of the people to the subject.

IT IS TRUE THE PARISH HAS BEEN STRUGGLING WITH DEBT ; AND HEAVY DEMANDS ALSO ON IT FOR WORK IN THE CITY ; but that is no excuse. I AM SATISFIED THOSE WHO ARE MOST WARMLY INTERESTED IN MISSIONS ARE THOSE WHO ARE MOST READY TO CONTRIBUTE TO HOME WORK, and that those Parishes most thoroughly alive to the Missionary work of the Church are the most vigorous and prosperous.

Very cordially yours, ————

WOMEN'S DEPARTMENT.

THE Women's Department, begun in the January Number, is continued in this, as it will be in future numbers. We ask the particular attention of our readers to the article in it on the School-Work in which our esteemed Missionary, Miss Fay, has been for so many years engaged, and to which, after recruiting in this country, she has lately returned.

MEMBERS OF THE BOARD OF MISSIONS—THEIR DUTIES.

A VERY earnest desire was expressed on all sides at the meeting of the Board of Missions, in Baltimore, to take measures by which the members of the Board might be made of practical service to the Missionary cause. Several Resolutions having this end in view were presented at different times during the session, and passed. They were as follows :

Resolved, That the Secretaries and General Agents of this Board be requested to take such measures as they may deem best to organize the several members of the Board belonging to each Diocese, for promoting the work of the Board.

Resolved, That this Board recommend that its members, in their several Dioceses, convene on the call of the Bishop, or of the senior member thereof, at such times as may be convenient, to consult not only upon the several interests of the Board, but particularly as to the expediency of employing Local Secretaries under the authority of the respective Committees of the Board, and that they have power to secure such Local Secretaries.

Resolved, That a copy of the Resolution just adopted be sent by the Secretary of this Board to every member of the same.

Resolved, That the several members of this Board in each Diocese be requested to district their several Dioceses, and each member shall assume the position of Sub-Secretary, to correspond with the Rectors of Parishes and other persons in their districts for furthering the work of obtaining contributions to the funds of the Society, and extending information relative to Missionary work, etc.

Resolved, That the members of the Board of Missions in every Diocese be earnestly requested to hold Annual Meetings in different localities in the Diocese, for the purpose of creating a deeper interest in the Mission work of the Church.

We are glad to know that the members of the Board of Missions in several of the Dioceses have already come together and organized for work, and that preparations are being made for like action in yet other Dioceses.

In New York, the members of the Board have organized as "The New York Auxiliary to the Board of Missions," and have held several public Missionary meetings, and still others are arranged for.

In Michigan, which thus keeps up a noble Missionary record, the mem-

bers of the Board, as we learn from a circular which the Secretary of the meeting has kindly sent us, convened on the call of the Bishop, on Monday evening, December 18th, 1871. On consultation, deeming it "expedient to employ Local Secretaries under the authority of the respective committees of the Board," the Bishop appointed

The Rev. T. C. PITKIN, D.D., for Domestic Missions,

The Rev. JOHN W. BROWN, for Foreign Missions,

The Rev. JOHN T. MAGRATH, for Home Missions to Colored People.

"Consulting on the several interests of the Board," they agreed to recommend to the Rectors and Parishes—

First. To celebrate this Semi-centenary as a Missionary Jubilee, by suitable public Services, on the second Sunday in January, A.D. 1872, being in the season of the Epiphany.

Second. To make collections for all the departments of our Missionary work during the present Conventional Year, urging the claims of each cause upon their congregations.

Third. To read or present to their people, on occasions of public Service, the Reports of the Missionary Bishops, or such extracts from them or from the other papers included, as may, in their judgment, do the most to inform and interest them in the work of the Board.

Fourth. To promote in their parishes a more thorough canvassing for and collection of subscriptions for the Publications of the Board, for adults and children.

Fifth. To inform the Local Secretaries of the time and place of the meetings of the Convocations, with a view to their presentation of the Departments of Missions, either personally or by deputy.

In making these suggestions, the members of the Board declare that they are only carrying out the recommendations at the late annual meeting; that their desire is to co-operate with their brethren of the Clergy and Laity in the great cause whose claim rests upon all; that the Diocese has won praise by its liberality to Missions for the last few years, and the grand result of an annual collection for each department of Missions in every living Parish, it is believed may now be attained.

The following action was also taken :

Resolved, That the Bishop be requested to appoint a Presbyter of the Diocese to deliver an address, at the next semi-annual Missionary meeting, on the Missionary Jubilee, with particular regard to its historical relations.

DEATH OF THE REV. MR. QUINE.

WE have received with sorrow tidings of the death of one of the Missionaries in Haiti, the Rev. Mr. Quine, as announced in the following letter from the Rev. Mr. Holly.

Mr. Quine was here, in company with Mr. and Mrs. Holly, for a short visit at the time of the meeting of the General Convention and the Board of Missions. He impressed most favorably those whom he met, by the unaffected simplicity of his deportment, his gentleness and patience, qualities wrought out in him the more fully by his painful experience of trials and persecutions at the hands of those whom an enlightened conscience had compelled him to leave.

Great hopes were centred in this beloved servant of the LORD ; a line of things had been marked out for him in the Mission, for which, it was thought, he had admirable qualifications. The means and appliances for the work assigned to him were just being completed. Steps had been taken by him while he was in this country for becoming a citizen of the United States, instead of a subject of the French Government—a relation which had induced many of the troubles laid upon him. Everything was apparently in readiness for active and efficient work when God called him away—infinite gain to His faithful servant, a sad breach in the Mission—even so, for so it seemed good in the sight of Him who is infinite in wisdom and of unspeakable goodness.

PORT-AU-PRINCE, *Dec. 21st, 1871.*

MY DEAR MR. HARE : My anguish of heart is inexpressible in having the melancholy duty of conveying to you the sad intelligence of the death of the Rev. Mr. Quine—direful event, which took place here last Thursday, 14th inst., at 2½ P.M.

The severity of his illness was not apparent until a few days preceding his demise. The sharp attack of his chronic indigestion, which came on in New York, and prevented his presence in Baltimore, continued to fatigue him until the day of his death. It seems, however, that the symptoms were aggravated by the inhalation of noxious odors from fresh paint put upon his house a few days before his arrival from America.

He died putting his whole confidence in his blessed SAVIOUR, and remaining firm in the profession of our evangelical faith unto the end, notwithstanding the Roman priest of the neighborhood, with a half-dozen Sisters, made an onslaught on him, so to speak, by bursting into his house two or three nights before his death, to bring about, if possible, a recantation, while the Archbishop had prayers said in his Cathedral for his reversion to Rome.

He begged the over-zealous priest and Sisters to retire from his presence, as he had not sent for them, and as he had already made his peace with God and his own conscience, which superseded the necessity of coming to an agreement with Rome. The Romanists feel very crestfallen at this perseverance of Mr. Quine in his Gospel profession even unto death.

In his last illness, at his request, I visited him to read the Word of God to him, and said the Visitation Office twice at his house, and administered the LORD'S Supper.

An hour before his death he seemed to lose the sight of earthly things, for he asked Mrs. Q. if it was night, when it was only an hour or so after midday. She told him that the room was darkened, but that it was not night. He told her to light a candle. When this was done he said he could discern no light, and, therefore, knew that death was near; said he was not afraid to go; bade good-bye to all the attendants; said he felt somewhat faint; and in a moment more all was over, without a solitary struggle.

We vested the body in surplice, stole, and bands, and exposed it in state for five hours; and the Rev. Messrs. Bauduy, Alexandre, and myself conducted the funeral solemnities, in presence of a grand concourse of people. "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD."

INCIDENTS OF MISSIONARY WORK AT PEKING.

WE have a very interesting letter from Mrs. Schereschewsky, which is subjoined. Our readers will be glad to know that a pledge of \$200 for the school for which Mrs. Schereschewsky pleads has been made by the Church in which she was formerly, as Miss S. M. Waring, a Sunday-school teacher (St. Ann's Church, Brooklyn Heights.) The Foreign Committee have forwarded the medicines required, and will be glad to hear that some Sunday-school, or other friends, will send them the requisite funds for providing the colored pictures, globe, etc., etc., which Mrs. Schereschewsky asks for, and which it is but reasonable she should have. She has "received no response" to former appeals in this behalf, not from any want of interest in them, but because there was nothing in our Treasury, and "out of nothing, nothing comes."

PEKING, Oct. 25th, 1871.

REV. AND DEAR SIR: Your favor of July last came safely to hand. Mr. Schereschewsky hopes to write you soon, and in the meantime I have a few words to say on my own behalf.

OUR SCHOOL,

since last writing, has increased to thirteen pupils, some of them bright, clever lads, and some not so promising. I have found that the school has ex-

exercised a beneficial influence in the neighborhood, and will, I trust, be the means of drawing the parents of the scholars more immediately under Christian influence, and this has been the case in several instances. One of the little boys in the school, named Loong Yang, is preparing for baptism, and the whole family, consisting of his elder brother—a pupil in the school of Rev. Mr. Burdon, of the English Church Mission—and the father and the mother are to be baptized upon the return of Rev. Mr. Collins, also of the English Church Mission, from England. As this family first received the Gospel news through the latter, we concluded it better to wait until his return, though the mother desires herself and the child that is in our school to be baptized by Mr. Schereschewsky.

CLASS OF FEMALES FOR BAPTISM.

I have also been endeavoring to prepare a class of several women and one young girl for baptism. The latter has been connected with Miss Porter's school, belonging to the A. B. C. F. M. Mission, and has been a valuable assistant in helping to instruct her family in the truths she has herself received. She is a young girl, of an unusually interesting and candid type of character, and the understanding she has of religious truths, and the modest and simple manner with which she replies herself, and helps to instruct the others, is a testimony, if any were needed, to the usefulness of the Christian training afforded in the girls' schools. The candidates above mentioned will also probably be baptized by Mr. Collins, as, although the women, with the exception of the young girl above spoken of, have been under my care for some time past, the fathers of the families are connected with the English Church Mission.

RELIGIOUS INTEREST OF SERVANTS.

I am very thankful to be able to write that latterly our servants have shown far more interest in religious truths than has heretofore been the case. This class of people has been usually the most discouraging of any, as Missionaries generally will testify; and, for my own experience, I can only say that it has been a daily trial to me to see the apparent coldness with which instruction has been received. But now I trust there is the dawning of a better day. One, a young man who has been employed as a copyist by Mr. Schereschewsky, has recently come forward as a candidate for baptism, and the other, an old man, who has served with foreigners for many years, and who has been with us for over a year, without showing a token of interest, has recently told me that he has become a changed man, and desires, after a term of probation, also to receive baptism. I at times had fancied that this one, though a valuable servant, was impervious to religious truths, but God's Grace can call water from the barren well, and blossoms from the desert soil, and now receiving this lesson, I shall strive to be not faithless but believing. The old man spoken of was very ill during our absence at the hills this summer, and tells me that, during his hours of suffering, he recalled the truths he had

heard and made up his mind to lead a new life. I would add that the ladies here of the various Missions have been holding weekly prayer meetings, and that the conversion of our servants has been one of the themes oftenest dwelt upon in our petitions.

AID NEEDED FOR THE SCHOOL AND HOSPITAL.

To return to the school. I would say that I wrote to Bishop Williams, as you advised in your last, and trust that an appropriation will soon be made, as the money I have in hand will not last, I fancy, much over the New Year. I am pleased to tell you that the outlay on the school is, all things considered, very moderate, the expense being less, as well as I can judge, than that of most schools conducted in the same way, as the teacher in the school copies for Mr. Schereschewsky, and the servants we have are willing both to do our work and the extra work for the school as well. Pardon my inflicting upon you such a long letter, but I feel that you should know just how matters are progressing, and I beg you will write me, as sympathy and counsel are a pressing need to the Missionary in this far and foreign land.

Will you kindly let me know if the list of medicines sent has been received, and if there is any prospect that the medicines can be forwarded, as we think a Dispensary on the premises is a wise auxiliary to Missionary effort, and were the medicines on the premises I could easily induce one of the physicians in Peking to dispense them, unless the society has determined to send out to us a Missionary physician, in which case we should give him a most delighted welcome. Also, dear Mr. Hare, will you send out to me a good-sized globe and map of the world, as well as some colored pictures representing scenes in Bible history, for use in our school. I have written for these before, but my requests seemed to have been breathed into empty air, for I have received no response. I should also be so grateful if some friend to Missions would contribute a small *orrery* for use in the school. For, though our main efforts are addressed to give the scholars that instruction which shall, by God's grace, lead them into life eternal, we are also desirous that they should not be utterly ignorant of the rudiments of Western science.

Please don't think me too troublesome ; it was for that very end I came here ; and I'm afraid that the longer I stay the more troublesome I shall become. So, if you get tired, the only thing is to send for me to come home.

With best regards from us both,

Yours, very sincerely.

THE CHURCH CONGRESS AND FOREIGN MISSIONS.

At the last Church Congress in England several valuable papers were read, and various addresses were delivered on the Foreign Missionary work

of the Church, and the prominence which is given to this subject at each recurring Congress is an encouraging sign of the times.

The deliberations at Nottingham were commenced with a paper by the Rev. W. Kay, D.D., who showed very forcibly that the words once written by Archbishop Ebbo to the great Missionary Anskar were equally true in our own day: "I know assuredly that, although what we have undertaken to do amongst these nations meets for a time with obstacles and hindrances on account of our sins, yet it will not be lost, but will thrive more and more till the name of the LORD extends to the furthest boundaries of the earth."

The Rev. Canon Bernard dwelt especially upon the recent great development of several of the Foreign Missions of the Church of England, as seen in the increase of the native pastorate, the gradual withdrawal of European agency, the increase of the Missionary spirit and self-support in the nascent churches, and finally in the creating of a native Episcopate, which last is now near at hand. He stated that these subjects are now familiar topics in the charges of the Foreign Bishops, and the consultations of committees at home.

The Rev. Wm. R. Freemantle's paper was upon Missionary labors among the Jews, and he made the following, among other remarkable statements: "There is scarcely any place upon the surface of the globe, where we have any reason to know that Jews are resident, where the Gospel of CHRIST has not been preached to them by our Missionaries. As an example of results, I may state that of 30,000 Jews resident in London, 2,000 have been baptized into the Church. Of 18,000 Jews in Berlin, 2,000 are said to be converted. And in the University there were, three years ago, twenty-eight professors who were Christian Jews. Of nearly (3,431,700) three million and a half of Jews in Europe, we reckon there are 20,000 converts. In our own Church of England there are about 100 clergymen who are Jews by birth."

The address of the Bishop of Rupert's Land was throughout of exceeding interest. After referring to the hugeness of his diocese, its strange peculiarities, and the physical hardships and numerous privations of the Missionaries, he said: "I know not a greater tribute to the sense of the infinite value of one human soul—the true secret of Missionary love and effort, that has guided the successive directors of the Church Missionary Society—than the venture of faith that has sent Missionary after Missionary to North-west America, and led to the great development of the Missions there that we now rejoice in. And God, in whose hands are the silver and the gold, has

richly rewarded them. Nothing, I believe, has more contributed to call out Christian sympathy and to fill the coffers by which the crowded East has been ministered to, than the touching tale of the work for the red man." The Bishop advocated the placing of the two great districts of the Mackenzie River and Moose under separate Episcopal supervision.

Mr. J. F. Thomas, late member of Council, Madras, mentioned the following, among other interesting facts which had come under his personal knowledge: "A Missionary came to my house in Madras, who is now no more. After laboring in Tinnevely for nearly forty years—although when he went there he had not a single individual minister nor a single Christian school-master—there was in the last year of his ministrations over one hundred such."

The Rev. R. C. Billing touched upon a very practical subject when he referred to the hindrances arising from the apparent indifference of many of the Clergy to the actual working of Foreign Missions, and the words he spake came with all the more force from him because of his well-known interest and efforts. He said: "When we go to a Missionary meeting—I have attended some hundreds in my time—where the rector or the vicar of the parish takes the chair, what discredit does he often cast upon Missionary work by making the humble confession that he knows nothing at all about it! and the worst part of that confession is, that the people have heard it year after year; and though he makes the confession, he never has repented, and he never intends to amend his ways. I say, too, discredit is cast upon Missionary work, because whatever people may hear from the pulpit, they seldom have Missionary success referred to as evidence of the reality of the work of the Gospel of the Lord JESUS CHRIST. If we really believe in the reality of the Missionary work, should we not oftener glean from the Mission-field illustrations of the mighty power of the Gospel?"

The Rev. Thomas Barker, Vicar of Revesby, Lincolnshire, thought he could fully confirm what had been said about "the apathy of the clergy in this matter," especially as it was shown "in private conversation."

The Bishop of Lincoln hoped that in the Diocese of Lincoln, at any rate, they were going to "amend their ways;" more than five hundred of the clergy have recently, at the synod, engaged to preach a sermon every year at least, or to hold a Missionary meeting, if not to do both, for Foreign Missions and for Home Missions.

It would be well if those of the clergy on this side of the water, who have hitherto been indifferent, would in like manner "amend their ways."

THE CHINESE ANTI-MISSIONARY CIRCULAR.

A good deal of anxiety was created some months ago by the announcement in the public prints of the fact that the Chinese Government had issued a Circular Letter, addressed to the Representatives of the Treaty Powers, in which grave charges were made against Missionaries, and earnest objections presented to the continuance of their work in China. As inexact accounts of this Circular have appeared, and its purport has been misunderstood, and as it may be brought afresh before the public mind, we print it below. The eight articles, proposed by the Chinese Government for the regulation of the Missionaries and their work, which accompanied it, will be given in our next number.

It appears that soon after the publication of the French copy of the Circular, a meeting was held at the Church Missionary Society's House in Salisbury Square, London, at which were present representatives of the various English Missionary Societies laboring in China, when the Circular was considered, and the Rev. Dr. Williamson, agent for China of the National Bible Society of Scotland, and the Rev. Carstairs Douglas, of the Presbyterian Mission at Amoy, gave the meeting the benefit of a careful analysis of the Circular and its accompanying regulations.

The Circular and the eight articles, with the analysis, appear in the September number of *The Church Missionary Intelligencer*, from which we copy them.

The following is the Circular :—

The object which the Powers and China had before them originally in signing treaties was to establish a permanent situation which should insure them reciprocal advantages and remove abuses. However, the experience of the last few years has demonstrated, that not only do these treaties not attain this desired end of permanency, but also that, up to the present time, they are difficult to carry into execution. Trade has in no degree occasioned differences between China and the Powers. The same cannot be said of the Missions, which engender ever-increasing abuses. Although, in the first instance, it may have been declared that the primary object of the Missions was to exhort men to virtue, Catholicism, in causing vexation to the people, has produced a contrary effect in China. (This regrettable result) is solely attributable to the inefficacy of the plan of action (followed in this matter). It is, therefore, urgent that steps should be taken to remedy this evil, and to search for a satisfactory solution of the difficulty. In fact, this question is one bearing upon those which influence the leading interests of the peace of nations, as well as those of their trade, which are equally considerable.

Wherever the Catholic Missionaries have appeared, they have drawn upon themselves the animadversion of the people ; and your Excellency is not ignorant that cases which have arisen during the course of several years embraced points of disagreement of every kind.

The first Catholic Missionaries who established themselves in China were called " literates (lettres) of the West." The greater part of the conversions took place at that time among respectable people. On the other hand, since the conclusion of the treaties took place (1860), the majority of the converts are persons without virtue ; so that that religion, whose object is to exhort men to virtue, no longer enjoys any consideration. From that moment consciences have become a prey to uneasiness. The Christians have none the less continued, under the shadow of Missionary influence, to mislead and oppress the people : thence arose renewed uneasiness, then quarrels between Christians and non-Christians, and, at last, disturbances. The authorities proceed to investigate the affair ; the Missionaries make common cause with the Christians, and support them in their insubordination against the same authorities. Thereupon the feeling of disquiet which pervades the people assumes greater proportions. Yet more : veteran rebels, beyond the pale of the law, amateurs in intrigue, seek a refuge in the Church, and lean upon her influence in order to commit disorders. At this moment the animosity of the people, already deep, degenerates gradually into a hate which, at length, reaches its paroxysm. The people in general, unaware of the difference which exists between Protestantism and Catholicism, confound these two religions under this latter denomination. They do not grasp the distinction which should be made between the different nations of which Europe is composed, and give to Europeans the generic name of " men from without," so that, when troubles break out, foreigners residing in China are all exposed to the same dangers. Even in the provinces where conflicts have not yet taken place, uneasiness and suspicion will certainly appear among the people. Is not such a state of things of a nature to occasion a lively feeling of irritation, and, as a result, grave disorders ? The differences which exist between the religions and the nationalities are truths which are still beyond the comprehension of the masses, in spite of the constant efforts which have been exerted in order to make them appreciate their nature. The Prince and the members of the Yamen, during the ten years in which they have been at the head of affairs, have been a prey to incessant anxiety. These precautions have been justified by the events at Tien-tsin, the suddenness of which was overwhelming. The proceedings against the functionaries (compromised) have been begun, the murderers have suffered capital punishment, an indemnity has been paid, and relief given ; but although the affair may to-day be almost settled, the Prince and the members of the Yamen cannot throw off the uneasiness which they feel. In fact, if this policy is the only one on which one can rely (to settle) the differences between Christians and non-Christians, it will become more precarious in proportion to the

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necessity there will be to recur to it oftener, and the disorders like those of Tien-tsin will be repeated more terribly each time. If the question is looked at under its present aspect, the question is, how is it possible to be on good terms, and to live on either side in peace? It is not only to the hatred engendered by the suppressed animosities of the people, but decidedly also to the provocations of the Christians, that the conflicts on the Missionary question which arise in these provinces must be attributed. If, on one side, these conflicts may have been brought about by the relative incapacity of the local administration, they can certainly also be attributed to the conduct of the high Chinese and European functionaries charged with the direction of affairs (affecting the two countries), who, knowing the want of conciliation in the attitude of the Missionaries and Christians, show no good will in seeking for the means of remedying the evil.

With regard to the Europeans, they only aim at getting rid of the difficulties of the moment, without troubling themselves whether by so doing consciences are disturbed : to employ coercion is all that is thought of. On the other hand, the local authorities have only one object, that of bringing the matter to a close. Care for the future goes for nothing in this shortsighted policy. But if we seek, in concert with the Europeans, to secure by efficacious means a really lasting understanding, we do not find among these latter the desire to found the discussion on equitable bases. When this discussion arises, they place before us unacceptable means which they wish to impose on us by force, in order to be able to put a stop to the matter. That is, in truth, not the good and true way to take care of the interests of the two countries. Anxious about the whole matter, and sincerely desirous that concord and peace should reign for ever between China and Europe, the Prince and the members of the Yamen are bound to seek the best means to secure this result. Their belief is, that there are ecclesiastics everywhere in Europe, and that their presence abroad is there without danger to good harmony. The maintenance of this happy state of things is, doubtless, due to the employment of certain means, and to this fact, that ecclesiastics and Christians abstain from provoking conflicts. The Prince and the members of the Yamen have heard that these same ecclesiastics, to whatever nationality they might belong, respected the law and customs of the country where they dwelt ; that they were not allowed to constitute in them a kind of exceptional independence for themselves ; and that the faults of every kind, such as contraventions of the law, insubordination towards the authority of functionaries, abuses, and usurpation of powers, acts prejudicial to the reputation of people, and oppressive towards the people which provoke its suspicions and its resentment, are there severely repressed. If the Missionaries, before constructing the religious establishments in China, and preaching their doctrine there, avoided making themselves odious to the principal men and people, the suspicions would disappear to give place to a mutual confidence, concord would be permanent, one would not see churches destroyed,

and religion attacked. If these same Missionaries, in pursuit of their work, could inspire in the masses the conviction that their acts are not opposed to their teaching; if, remaining deaf to the instigations of the Christians, they avoided, by denying themselves, all interference in the local administration, giving the support of their influence to arbitrary and oppressive acts which engender hatred among the notables and the people, they might live in perfect harmony with the people, and the functionaries would be in a position to protect them. Far different is the conduct of the persons who now come to China to propagate therein the Christian religion. From the information which the Prince and the Yamen have gathered (respecting the duties imposed on them by their priesthood), these persons found, as it were, among us an undetermined number of States within the State. How, under these conditions, can we hope that a durable understanding should be established, and to prevent the governors and the governed uniting against them in common hostility?

The Prince and the members of the Yamen are impressed with the desire to ward off from henceforth eventualities so menacing. In fact, they fear in all sincerity lest, after the arrangement of the Tien-tsin affair, the animosity of the ignorant Christians of the Empire should take a more decided tone of insolent bluster, that the bitterness of the popular resentment should increase, and that so much accumulated bad feeling, causing a sudden explosion, should bring about a catastrophe. It would then be no longer possible for the local authorities, nor for the high provincial functionaries, nor even for the Tsung-li Yamen, to assert their authority. In the event of a general rising in China, the Emperor will be able to appoint high dignitaries to order them to assemble everywhere imposing forces; but the greatest rigor does not reach the masses; and when their anger manifests itself, there are persons who refuse to yield their heads to the executioner. Then, when the evil becomes irremediable, and when the wish we all have to preserve so great interests will no longer be effectual, the men who direct the international affairs of China and of Europe will not be suffered to decline the responsibility which falls on them. In short, in the direction of affairs, the important point in China as in Europe is to satisfy opinion. If, failing in this duty, oppression and violence are employed, a general rising will at last take place. 'There are moments when the supreme authority is disregarded.' If the high functionaries of China and the Europeans, on whom rests the responsibility of the affairs which now form the object of our anxiety, remaining unmoved spectators of a situation which threatens the greatest danger to the Chinese people, as well as to strangers, traders, and individuals, make no effort to find a solution which may effectually remedy the evil, it will follow that it will be out of their power to deal in a satisfactory manner with the matters which interest the public. Consequently with the view of protecting the great interests of general peace, and of remedying the abuses above pointed out, the Prince and the members of the Yamen have the honor to submit, for your Excellency's examination, a plan of regulation in eight

articles, which has also been communicated to the representatives of other powers.

We subjoin here Dr. Williamson's remarks on this Circular :

The document is ostensibly addressed to the French Government, and against Roman Catholics ; and could we believe that it was aimed only at them, we should have comparatively little interest in exposing it. But the circumstances under which it was issued, the ominous applicability to all Missionaries, and, above all, the falsehood, misleading statements, and cunning which pervade the Circular throughout, compel us to question the sincerity of the whole, and force us to believe in ulterior intentions.

To begin with the preamble : It would be too tedious to take it up sentence by sentence. Suffice it to say that the argument may be said to be based on four assertions. The first is, that trade has in no degree occasioned differences between China and the Powers. We presume that the writers refer to the period subsequent to Lord Elgin's treaty, for they surely could never ignore the fact that the first war was originated by the insolence of the Mandarins in refusing to acknowledge the equality of Her Majesty's representatives, and consummated by the seizure of the opium in Canton ; and the second was occasioned by the capture of the "Arrow," which was sailing under the British flag. But even within this limited period the statement is astoundingly untrue. During the Taeping rebellion, foreigners supplied the rebels with arms and ammunition. Foreigners, especially at Hong Kong, have for years been selling guns, rifles, and warlike stores to the pirates which infest the shores. All along, foreign ships have been haunting the coast kidnapping coolies. Opium has been increasingly embittering the best and most patriotic men in the interior. The seizure of the camphor and the mast dues have occasioned most serious disturbances in Formosa. Her Majesty's marines were fired on at Swatow, and this led to reprisals. The transit dues have been a source of perpetual trouble, and there is, perhaps, not one port from which complaints, often of a most serious character, have not been referred to Peking, and too often without any redress whatever, owing to the facile but fatal forbearance (slackness rather), which is likely to involve us in no end of troubles. Yet the Government say : "Trade has occasioned no difference between China and the Powers."

II. But, further, they say that "Missions (*i.e.*, Romanist Missions) engender ever-increasing abuses," and so I frankly admit that it is impossible for any honest man to defend the Roman Catholic priests in all their proceedings ; but, at the same time, there is no doubt the charges against them have been grossly exaggerated. And without entering into details, I may mention only one fact, which speaks for itself. In all my journeys in North China, Manchuria, Inner Mongolia, as well as in Central China, in former years, I have only once, as far as I can recollect, been taunted with the doings of the priests ; whereas in almost every place I have been opium has been cast in my teeth, and I have been asked : "If you wish to do us good,"

why do you sell us opium?" And there is an explanation for this remarkable difference: the Roman Catholic communities are only knots of people here and there, sometimes hundreds of miles separate from each other, while there is, perhaps, hardly a family in China where opium is not a sore, begetting strife and misery to themselves, and hatred to us. Moreover, the flaunted insubordination and misdeeds of the Romanists are comparatively nothing to the masses of the people, while the accursed drug is working the ruin of millions. Yet, the Chinese Government say "trade has occasioned no differences, but the same cannot be said of Missions."

The Church Missionary Intelligencer remarks that there can be little doubt, however, that the French Roman Catholic Missionaries have given much cause for complaint on the part of the Chinese authorities. Their position in China is much stronger by treaty than that of other nations, and they have carried matters with a high hand; but to saddle the Protestant Missions with the faults of the Romanist, on the score of their being undistinguished by the mass of the people, shows the insincerity of the whole thing, as is well said by Dr. Williamson:

The distinction between Roman Catholic priests and Protestant Missionaries is very easily discovered and apprehended by the people wherever they have an opportunity of comparing us and our operations. With few exceptions, we retain our foreign dress; the priests adopt the Chinese costume in all its details. We preach publicly in our chapels and elsewhere; the priests never do so. We distribute and sell books of all kinds—religious, historical, and scientific; they abstain from this. We are for the most part married men; the priests are, of course, celibates. Our schools, of all descriptions, are open to the inspection of the neighbors, who go out and in at pleasure, and so there never has been a breath of evil suspicion in reference to our work in that direction; whereas the Roman Catholic establishments are generally within high walls, and closed to the people. We have educated ladies engaged openly in the tuition of girls and the instruction of the women; they have nuns, foreign and native, who live in nunneries. We have no confessional, no closeting of men and women. We claim no territorial rule, no magisterial authority, no official rank, and no ex-territoriality for our converts.

THE MELANESIAN MISSION.—(*Continued.*)

THE BISHOP'S FIRST CRUISE IN HIS OWN VESSEL.

THE first cruise among the Melanesian islands which the Bishop made in his own little Missionary vessel, the *Undine*, was in 1849. He brought back to New Zealand five native boys—one from New Caledonia, three from Nengonie, and one from Lifu.

The next step in the work was the sale of the little *Undine*, and the pro-

curing of a larger vessel for Melanesian work. Undine had done her work well, was perfect for her size, and was especially dear to the Bishop as the gift of his various friends at home ; but such a project as that which the Bishop had devised for Melanesia required a larger ship, which could accommodate a larger party on board, and also carry a more adequate stock of fresh provisions.

The time rolled on : the first scholars of Melanesia were restored to their homes, and others were taken in their place.

A NARROW ESCAPE FROM A VIOLENT DEATH.

In July, 1851, the "Border Maid," the new vessel, started on her first Missionary voyage. The Bishop of Newcastle accompanied Bishop Selwyn on this cruise, which lasted about three months. Both the Bishops and all with them very narrowly escaped a violent death while they were at the island of Mallicalo. The natives of this island appearing to be very friendly, Bishop Selwyn and the greater number of those with the Missionary party landed and walked about the island. The Bishop of Newcastle had been left in the ship with the mates and one sailor, and two or three native boys from other islands. Within an hour after the boats had left the ship, two or three canoes came off to the ship filled with huge men, most of whom were armed with clubs and spears. They were eager to come on board at once ; and it required all the persuasion and determination of the Bishop and the mates to prevent their doing so, and to cause them to delay their purpose until noon, when it was hoped the party on shore would be back again. Before the hour of noon arrived, however, they saw evidence that their friends ashore were in imminent peril. Bishop Selwyn went up a hill with the rest to a spring. His quick eye saw that all was not right ; strangers were there, and there seemed a questioning and disputing between these and the friendly natives, who still seemed as friendly as ever. One of the strangers followed them, making faces ; when the Bishop turned upon him, fixed his eye upon him, and motioned him to be gone, he slunk back, but still followed. The Bishop was always most particular in keeping his party together, not allowing them to straggle on shore ; and this day an Italian sailor, who was always making short-cuts, was nearly separated from them, but called back in time. They had filled their casks, and were walking down the hill again, when the Bishop saw a man above them throw something which fell near them, and immediately a yell was heard from below. He desired his party not to run or show any fear, but to walk on with their water-casks, as if regardless of all around them. The accounts vary as to the numbers of the natives gathered together ; there might be two hundred in all, and only a few of them were evil disposed. Certain it is that there were quite enough to have surrounded and murdered the little band, if that had been their intent ; as it was, they did no violence, for though they threw stones, and let arrows fly, none of them hit, and they are too sure marksmen to miss their aim if taken. When they came within sight of the boats, they saw that one had pushed off towards the

vessel, while the other was surrounded by natives, who were brandishing their clubs about Nelson Hector, and making all sorts of bragging and threatening gestures ; in short, as the Bishop said, " Hectoring Hector," while he sat unmoved, a worthy disciple of the Bishop, only quietly resisting their attempts to take the oars from him. The Bishop and his train of water-bearers made their way steadily onwards to the water's edge ; he said, " Go on," and they walked on into the water, lifting their casks higher and higher as they advanced, till he saw Siapo marching on with his till he was lifting it above his head, and the waves dashing into it, then he called to him to empty it, as the water was spoiled, but even then he was very unwilling to lighten his burden.

As they approached the boat the natives around made off, and in a few minutes more they were on their way to the " Border Maid," with only one cask missing ; one of the sailors had let it fall, and it rolled down the hill, and the Bishop would not let him go back for it. As they went, they could plainly see the two parties on the shore—the friendly natives and the adverse ones—disputing still ; and after they reached the vessel, they saw a party of their friends bringing their missing cask after them. They had no sooner received these on board than they were followed by the mischief-makers, but they kept them from entering the vessel.

WHY THESE DETAILS ARE GIVEN.

We have given the details of this adventure, because it seems to illustrate the nature of the difficulties attending the work of this Mission, and the peculiar fitness of the Bishop to cope with them. His quick-sighted reading of countenance, apprehension of gestures, his habits of order and forethought, beside his calmness and courage, have always, humanly speaking, contributed greatly to his safety, and often enabled him to walk unscathed where others would have been in danger.

A VERY DIFFERENT RECEPTION.

Very different was the reception which the Missionary party met with at Nengonie, or Marc, where crowds of the natives welcomed them with every demonstration of pleasure. This island Bishop Selwyn had visited twice before. On his first visit he found two Samoan teachers there, and he took away with him, as we have before stated, three native youths. On his second calling at the island he returned these young men. At this his third visit he found the Samoan teachers still there, and with increasing congregations and schools ; and to the Bishop's joy he found that Siapo, one of the former pupils at the college, had been steadfast, and had kept close to them, and improved in reading and writing, and in all ways. Bishop Selwyn was on shore here for two days, and much pleased with the progress made. A large native chapel was built, and well filled with Christian worshippers. He joined in the Services, preached in Samoan, and visited the schools, and earnestly wished he could leave some permanent minister, in answer to their earnest entreaties, as he considered this island now ready for the formation of a Mis-

sion station. As it was, he could only bring away five of the youths for training, two of them being old friends. Another young chief desired to come very much, but his father would not let him, and he sat by the Bishop crying bitterly.

Other islands were visited during this cruise, and thirteen Melanesian scholars were brought to St. John's College, Auckland.

BOOK NOTICES.

THE LAND OF THE VEDA : BEING PERSONAL REMINISCENCES OF INDIA. By the Rev. WILLIAM BUTLER, D.D. Pp. 550. Price, \$4 ; morocco, \$8. New York : Carlton & Lanahan. 1872.

THE author of this large and elegant volume has been a Missionary in India for fifteen years, and a good part of the time he was the Superintendent of the American Methodist Missions. He was in India during the time of the great Sepoy rebellion, and himself and family very narrowly escaped the dreadful fate of the Gospel Propagation Society, and the American Presbyterian Missionaries, who were in adjoining provinces. The incidents of the rebellion are very graphically and vividly sketched, and the results to Christianity and civilization of its overthrow are very powerfully stated.

Prominent among the causes of the fearful outbreak, Dr. Butler states, was the wretched mismanagement of the old East India Company, which, on the overthrow of the rebellion, went out of power amid the scorn of the civilized world. That Company, to whom England too long committed the government of India, cast out from the ranks of the native army in their employ every Hindoo who became a Christian, and forbade Christian Services for the benefit of the native soldiers, while it permitted the Brahmins, the Yogeas, and the Fakirs to influence them as much as they desired. No wonder, therefore, that when these fanatics desired the overthrow of Christianity and the extermination of all foreigners, the Sepoys, or soldiers, became their willing dupes, and perpetrated the most fearful atrocities.

With the English government of India, since the rebellion, Dr. Butler expresses himself as much pleased, except in the matter of the government manufacture and sale of "the vile opium." Were this iniquity stopped, English rule in India would be in a very high degree conducive to the progress of Christian civilization.

About a third of the volume is devoted to the above subjects. In the other parts, the various peoples of India, the different castes, the Thugs and Fakirs, the religions, mythology, monuments, and mausoleums are described ; also the deplorable condition of woman, and what is now being done for her by means of schools, zenana visitations, and Christian rule. The volume concludes with a sketch of the Methodist Mission, and statistical tables of other Missions.

The illustrations in steel and wood are numerous, and, for the most part, excellent, being from photographs brought by the author from India. The frontispiece is a steel engraving of the wondrous Taj Mahal, at Agra, which competent authorities have pronounced to be the most beautiful building in the world. It is the most striking of the many representations we have seen of this exquisitely beautiful structure.

A defect in the volume is the absence of an index, which we hope will be remedied in the next edition. It would seem, also, that the title of the

book should be *The Land of the Vedas*, as there are *several* of these ancient writings, and Dr. Butler himself, in the body of his work, constantly calls them "the Vedas." He has studied these "oldest writings in the world except the Pentateuch," and what he and the distinguished scholars he quotes say of them is of great importance, and we intend to refer to the subject in another article.

MISSION HOUSE OF THE PROTESTANT EPISCOPAL CHURCH,
3,518 LANCASTER AVENUE, PHILADELPHIA, PA.

President—Rt. Rev. WM. BACON STEVENS, D.D., LL.D.

Vice-President—Rev. M. A. DE WOLFE HOWE, D.D.

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Principal—Rev. WASHINGTON RODMAN.

• Rev. R. B. CLAXTON, D.D., *Prof. of Mental and Moral Science.*

Rev. J. G. FUREY, *Instructor in Latin and Greek.*

THE following is an extract from the last report of the Principal. In view of the facts stated in the report, the Board of Management directed an appeal to be made to the friends of the Mission House for \$4,000, for expenses for the coming year, as well as for \$1,500, to pay the balance now due to the Treasurer :—

The Secretary suggested that as it appeared by the report that we would require about \$4,000 for the support of the House during the coming year, and about \$1,500 to pay the balance now due to the Treasurer, and to meet expenses to January, 1872, that the Trustees, forty in number, be requested each to assume the responsibility of collecting \$100, and that the Principal write to them concerning the matter ; and also that the Principal be requested to take measures for the immediate raising of the \$1,500. On motion, the suggestions were adopted as the action of the Board.

REPORT.

In addition to those encouragements derived from the number and character of the students now connected with the House, I beg to call attention to the reduced expense at which the Institution is now maintained.

The demands upon the treasury for salaries—housekeeping, paving, repairs, books, &c.—for 1870 were \$11,257.33. For the six months during which I have had the management of the House the expenses have been \$1,912.50 ; or adding to this the interest on mortgage and taxes, we have a total of \$2,212.50, from which we may feel authorized to conclude that the outlay for the entire year will not exceed \$4,500, or a reduction of \$6,750 from that of the preceding year.

SHALL THE EXPERIMENT BE CONTINUED ?—If the Mission House be worth sustaining at all—and who that knows the story of its origin and perpetuation, or that believes that wisdom was given to its founders in answer to believing prayer, can doubt that it is—we may surely venture to call earnestly upon our Church for the amount.

Never can the experiment be tried fully at smaller cost. It would be hard to justify the abandonment of an undertaking like this after a trial of only six years.

The state of our collegiate and other similar institutions, when six years old, is usually a very feeble and precarious state.

WHAT HAS BEEN DONE?—The results of the labor and money expended have not, it is true been conspicuous, but they have, nevertheless, been valuable and important. Nearly forty young men have been either tested and found unsuitable for Mission work, or trained for either the Domestic or Foreign field—and it is a cheering fact that a very considerable number of former students of the Mission House are now usefully laboring for CHRIST.

A GOOD FOUNDATION LAID.—Referring constantly—as I have done in the last few months—to the records of the Mission House, I have been most forcibly impressed with the fact that very much has been done in the way of laying a deep and broad foundation for a great and enduring work.

Let us go on sowing. The seed is immortal and cannot perish. In due season “we shall reap, if we faint *not*.”

TRIALS TO COME.—In common with every work and undertaking associated with the cause of Missions either at Home or in the Field, there have been, and THERE WILL BE, in this work, constantly recurring and severe, and sometimes almost overwhelming, trials of faith. No man who is not able, with Divine assistance, to face these trials can be expected to keep his hand steadily on this plough.

VALUE OF THE WORK.—There is everything in the enterprise to commend it. Several Bishops, and Presbyters almost beyond counting, ‘have set to their seal’ that there was originally room and a demand for such a House, and almost without exception have those Bishops and Presbyters united, within three years, in renewing their assurances that the undertaking was worthy of confidence and support.

HARD TO RAISE MONEY.—If it be asserted that it is hard to raise money to carry on the Institution, it may be replied that, though hard to do so, it has never yet been found impossible, and that the expenses have exceeded the receipts only in years of unusual exigency, such as are not likely to recur.

DIFFICULTY OF FINDING CANDIDATES FOR ADMISSION.—The experience of the House shows nothing more clearly than that proper candidates, though scarce, may still be found, and that by carefully selecting and thoroughly training those who are to receive the benefits of the Institution, we shall be able to send devoted and efficient Missionaries into the field. In what other direction can our Church look for a supply of faithful Missionaries?

THE WORK MUST GO FORWARD.—At this point it is more than ever needful that there be, on the part of this Board, a steadily expressed determination to go forward unflinchingly as long as a dollar remains unexpended and a worthy student stands within our walls willing to be taught.

“With the example before us of the great Mission House at Basle, and of the more recent schools at Islington, Warminster, and St. Aidin’s, Birkenhead, there is no room, nor can there be any apology, for retreat. There can be no better use for either men or money than in the prosecution of this work.”

WASHINGTON RODMAN, *Principal*.

Contributions may be sent either to the Principal, at 3,518 Lancaster Avenue, West Philadelphia; or to R. B. Sterling, Treasurer, 110 South Third Street, Philadelphia.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from December 1st, 1871, to January 1st, 1872 :

ALABAMA.			NEW YORK.		
<i>Marengo Co.</i> —St. Michael's.....	\$15 10 15 10		<i>Fordham</i> —St. James' S. S., for Miss Fay's school, China.....	\$75 08	
ALBANY.			<i>Goshen</i> —St. James'.....	72 00	
<i>Hogansburgh</i> —Mission.....	2 00		<i>Kingston</i> —St. John's.....	23 08	
<i>Rensselaerville</i> —Trinity.....	6 18		<i>Mamaroneck</i> —St. Thomas' S. S., for ed. of Alice Haven, Africa, of which \$2.50 from Gussie Van Amringe.....	30 50	
<i>Troy</i> —Ascension.....	2 00		“ St. Thomas'.....	35 70	
“ St. Paul's, a Communicant	30 00 40 18		<i>Matteawan</i> —St. Luke's five-cent collection.....	20 02	
ARKANSAS.			<i>New Dorp</i> —S. S.....	6 77	
<i>Helena</i> —St. John's.....	10 00 10 00		<i>New Rochelle</i> —Maria and Tommy Wellman.....	2 00	
CALIFORNIA.			<i>New York</i> —Atonement, Chapel of S. S., for sup. of Kia Tsing Sze, in Miss Fay's School, China.....	50 00	
<i>Stockton</i> —St. John's.....	10 00 10 00		“ Holy Communion.....	100 00	
CENTRAL PENNSYLVANIA.			“ St. Anne's five-cent collection.....	8 00	
<i>Harrisburg</i> —St. Stephen's, for Japan.....	3 25		“ St. John's Chapel.....	18 43	
<i>Lykens</i> —Christ.....	3 85		“ St. Mary's.....	15 00	
<i>Williamsport</i> —Trinity S. S., for sup. of a Boy in China.....	40 00 47 10		<i>Philipsbetown</i> —St. Philip's.....	9 83 466 41	
CONNECTICUT.			NEW JERSEY.		
<i>Bridgeport</i> —St. Paul's.....	5 00		<i>Bergen</i> —St. Paul's.....	10 00	
<i>Guilford</i> —Christ.....	10 10		<i>Bergen Point</i> —Trinity S. S., for Trinity and Rising scholarships in Africa.....	100 00	
<i>Salisbury</i> —St. John's S. S.....	7 00		<i>Eatontown</i> —St. James', Memorial.....	3 33	
<i>Stratford</i> —Christ S. S.....	30 00 52 10		<i>Elizabeth</i> —Christ.....	116 68	
EASTON.			<i>Spotswood</i> —St. Peter's.....	15 00 245 01	
<i>Easton</i> —Christ.....	17 50 17 50		MISSOURI.		
FLORIDA.			<i>Monroe</i>	3 00 3 00	
<i>Ocala</i> —Mrs. V. H., for Rev. Dr. Hill.....	1 00 1 00		OHIO.		
ILLINOIS.			<i>Cincinnati</i> —Christ.....	470 00	
<i>Chicago</i> —Holy Communion.....	18 87		<i>College Hill</i> —Grace.....	11 26	
<i>Dundee</i> —St. James'.....	2 10		<i>Portsmouth</i> —All Saints', five-cent collection.....	19 50	
<i>Peoria</i> —St. Paul's.....	28 61 49 58		<i>Put in Bay</i> —St. Paul's, per Am. Ch. Miss. Soc'y... ..	15 00 515 76	
INDIANA.			PENNSYLVANIA.		
<i>New Albany</i> —St. Paul's.....	3 16 3 16		<i>Athens</i> —Trinity.....	1 00	
LONG ISLAND.			<i>Germantown</i> —Calvary.....	13 00	
<i>Bay Ridge</i> —Christ.....	78 19		“ St. Luke's, Second Female Bible Class.....	1 00	
<i>Brooklyn</i> —Christ.....	257 38		<i>Manayunk</i> —St. David's.....	25 00	
<i>Maspeth</i> —St. Saviour's.....	125 00 460 57		<i>Norristown</i> —St. John's S. S.....	40 07	
MARYLAND.			<i>Philadelphia</i> —Advent S. S., for Jos. S. Riley scholarship, Africa.....	30 00	
<i>Baltimore</i> —St. Barnabas'.....	88 00		“ Advent, five-cent collection, for Africa.....	30 00 140 07	
“ St. Paul's.....	50 75		PITTSBURGH.		
<i>Davidsonville</i> —All Hallows'.....	10 00		<i>Kittanning</i> —St. Paul's.....	16 50 16 50	
<i>Frederick</i> —All Saints' Chapel.....	7 50		SOUTH CAROLINA.		
<i>Havre de Grace</i> —St. John's.....	9 00		<i>Clarendon</i> —St. Mark's.....	6 85	
<i>Port Tobacco</i>	5 60		<i>Chester</i> —St. Mark's.....	10 00	
<i>Princess Anne</i> —E. U. Johnston, for Bp. Williams.....	20 00		<i>Stateburgh</i> —Claremont.....	26 75 42 60	
<i>Snow Hill</i>	4 16 194 41				
MASSACHUSETTS.					
<i>Lowell</i> —St. Anne's.....	70 00				
<i>Quincy</i> —Christ.....	3 00 73 00				
MICHIGAN.					
<i>Tecumseh</i> —St. Peter's.....	12 33 12 33				
MINNESOTA.					
<i>Belle Creek</i>	1 50				
<i>Duluth</i> —St. Paul's.....	9 00				
<i>Lake City</i> —St. Mark's.....	4 41 14 91				

TEXAS.				<i>Md., Horseheads—A. W. G. C....</i>		\$1 00
<i>Austin</i>	\$5 45	5 45		<i>N. Y., New York—Miss Turner,</i>	for Grahway	
				Mission, Af-	rica.....	25 00
VERMONT.				"	A Friend, for	
<i>Montpelier—Christ</i>	7 50			sup. of Rev.	Mr. Hoyt,	
<i>Northfield—St. Mary's</i>	10 00			China, per	A. C. M. Soc'y	500 00
<i>Windsor—St. Paul's</i>	4 85	22 35		In Memoriam		58
WESTERN NEW YORK.				"	A Friend, for	
<i>Niagara Falls—St. Peter's</i>	5 00	5 00		Suchow....		10 00
				C. W.....		21 80
VIRGINIA.				"	Mrs. Moore	50 00
<i>Albemarle Co.—Grace S. S., and</i>				Miss V. E. Everett, sup. to		
Walker's and				W. A. Record.....		1 00
Green Spring				<i>N. J., Orange—H. M. Oddie</i>		10 00
Parishes.....	19 97			<i>N. H., Dover—N. Duxbury</i>		1 00
<i>Port Royal—St. Peter's</i>	6 00			<i>Portsmouth</i>		1 00
<i>Richmond—Grace</i>	18 00			<i>Penn., Germantown—E. Palmer</i> ..		2 00 1587 85
" St. James'.....	25 00	68 97				
MISCELLANEOUS.						\$6,542 84
H. S. B., for Africa.....	5 00			Receipts from Boxes.....		1,219 53
For ed. of a Young Man in Africa	845 97					\$6,762 37
S. F., for Africa.....	100 00			Amount previously acknowledged..		6,095 72
Cash.....	2 50			Total.....		\$12,858 09
<i>Ills., Chicago—M. S. M.</i>	10 00					
<i>Ind., Westville—A Communicant</i> ..	1 00					

RECEIPTS FROM MISSIONARY BOXES.

ALBANY.				KANSAS.		
<i>Albany—St. Peter's, 8 boxes</i>	\$15 30			<i>Topeka—11413</i>	\$4 20	4 20
<i>Ballston Spa—2297</i>	2 30					
" 2293.....	1 00			LONG ISLAND.		
<i>Bloomfield—4502</i>	75			<i>Brooklyn—2828</i>	5 00	
<i>Cherry Valley—3204</i>	2 50			" 2934.....	2 00	
<i>Saratoga Springs</i>	1 75			" 2923.....	2 35	
<i>Troy—8820</i>	17 00	40 60		<i>Flushing—St. George's S. S., Uni-</i>		
				on Pl. Branch, 9 boxes	8 92	
CENTRAL NEW YORK.				<i>Jamaica—Grace, 9 boxes</i>	41 11	
<i>Cazenovia—8789</i>	1 80			<i>Newtown—St. James', 3227</i>	13 00	72 38
<i>Lowville—Trinity, 8 boxes</i>	2 00	3 80				
COLORADO.				MARYLAND.		
<i>Pueblo—11,416</i>	2 00	2 00		<i>Aquasco—9 boxes</i>	16 00	
				<i>Baltimore—10,706</i>	3 00	
CONNECTICUT.				" 2442.....	3 60	
<i>Bentam Falls—4 boxes</i>	2 40			<i>Brookville—7 boxes</i>	6 32	
<i>Huntington—4398</i>	2 07			<i>Churchville—4 boxes</i>	5 25	
<i>New Haven—8792</i>	2 50			<i>Cumberland—8840</i>	12 00	
" 8791.....	3 52			" 5309.....	6 00	
<i>Plymouth</i>	6 00			<i>Frederick—All Saints' Chapel</i>	6 54	
<i>Stratford—10,707</i>	2 00			<i>Snow Hill—10 boxes</i>	7 27	
<i>Washington—8 boxes</i>	10 73			<i>Washington—6966, for Africa</i>	1 00	
<i>Wilton—1260</i>	1 00			" 3060.....	6 80	
<i>Wolcottville—1998</i>	7 00			<i>Wye Mills—5640</i>	4 00	77 78
" 752.....	1 60	38 82				
DELAWARE.				MASSACHUSETTS.		
<i>Delaware City—11,402</i>	75	75		<i>Amherst—3226</i>	3 00	
				<i>Boston—7566</i>	2 00	
FLORIDA.				" 10,718.....	1 00	
<i>Milton—St. Mary's, 5 boxes</i>	9 20			" 8778.....	2 75	
<i>Pensacola—4768</i>	3 00	12 20		" 2965.....	10 00	
				<i>Dedham—3585</i>	43 00	
ILLINOIS.				<i>Stockbridge—St. Paul's, 20 boxes</i> ..	17 40	79 15
<i>Galena—3445</i>	1 65	1 65				
INDIANA.				MISSOURI.		
<i>New Albany—St. Paul's, 8 boxes</i> ..	8 16	8 16		<i>Kansas City—5 boxes</i>	3 37	3 37
IOWA.				NEW JERSEY.		
<i>Clinton—St. John's, 15 boxes</i>	10 00			<i>Bergen Point—6089</i>	5 00	
<i>Mount Pleasant—St. Michael's, 25</i>				<i>Burlington—5293</i>	3 00	
boxes.....	7 83			<i>Newark—8812</i>	5 00	
<i>Newton—8806</i>	2 50	20 33		<i>New Brunswick—St. John's, 9</i>		
				boxes.....	13 33	
				<i>Orange—8128</i>	4 00	
				<i>Trenton—St. Michael's, 10 boxes</i> ..	21.77	
				<i>Woodside—1335</i>	2.00	54 10

NEW YORK.

<i>Fordham</i> —St. James, 19 boxes..	\$26 95	
<i>Highland Falls</i> —2 boxes.....	7 30	
“ 3 boxes.....	2 90	
<i>Matteawan</i> —St. Luke's, 12 boxes.	8 64	
<i>New York</i> —Anthon Mem., 20 boxes.....	47 51	
“ 8829.....	7 90	
“ 10,881.....	10 00	
“ 3272.....	2 70	
“ 3589.....	2 69	
“ 8769.....	5 45	
“ 7259.....	7 00	
“ 6447.....	1 00	
<i>Pleasant Valley</i> —9482.....	3 00	
<i>Port Henry</i> —3092.....	80	
<i>Poughkeepsie</i> —10 boxes.....	18 10	
“ 5274.....	50	
<i>Richmond</i> —St. Andrew's S. S., 36 boxes.....	75 45	
<i>Rye</i> —Christ, 50 boxes.....	37 15	265 04

NORTH CAROLINA.

<i>Greensboro'</i> —St. Barnabas', 13 boxes.....	14 21	
<i>Lenoir</i> —4385.....	1 65	
<i>Mariboro'</i> —8800.....	1 10	
<i>Oxford</i> —2 boxes.....	1 50	
<i>Wadesboro'</i> —4 boxes.....	2 25	
<i>Wilkesboro'</i> —10,873.....	4 35	25 06

OHIO.

<i>Chillicothe</i> —25 boxes.....	28 29	
<i>Collington</i> —1067.....	1 00	
<i>Gambler</i> —1061.....	35	
“ Bexley Hall, 1078.....	15 45	
<i>Unionville</i> —2967.....	50	45 59

PENNSYLVANIA.

<i>Athens</i> —8024.....	3 40	
<i>Bethlehem</i> —3962—3971.....	10 51	
“ 3964.....	1 00	
<i>Chester</i> —St. Paul's, 18 boxes.....	30 00	
<i>Eckley</i> —St. James', 23 boxes.....	30 00	
<i>Lancaster</i> —827.....	1 05	
<i>Lykens</i> —5558.....	75	
<i>Muncy</i> —7663.....	6 25	
<i>Northumberland</i> —4 boxes.....	5 45	
<i>Philadelphia</i> —8175.....	5 00	
“ 8782.....	2 00	
“ 9997.....	33	
“ Burd Asylum, 4 boxes.....	20 35	
“ 5935.....	2 00	
“ Crucifixion, 11,231.....	5 00	
“ 5415.....	3 00	
“ 12,003.....	1 68	
“ 8134.....	9 94	
“ 8802.....	1 25	
“ 7120.....	1 25	
“ Ascension.....	1 00	
“ For Africa.....	2 00	
<i>Philipsburgh</i> —8532.....	10 95	
<i>Sporting Hill</i> —10,719.....	1 03	
<i>West Chester</i> —5537.....	40	155 59

PITTSBURGH.

<i>Allegheny City</i> —10 boxes.....	\$7 14	7 14
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RHODE ISLAND.

<i>Pawtucket</i> —11,809.....	1 50	
“ 8807.....	2 00	
<i>South Scituate</i> —4689.....	75	
<i>Warwick Neck</i> —4195.....	3 75	8 00

SOUTH CAROLINA.

<i>Camden</i> —3245.....	1 25	
<i>Charleston</i> —St. Paul's, 10 boxes..	19 27	
<i>Cheraw</i> —St. David's, 12 boxes....	27 13	
“ do. 12 do.	2 65	
<i>Florence</i> —7 boxes.....	5 10	55 30

VIRGINIA.

<i>Berryville</i> —Grace, 23 boxes.....	32 11	
<i>Big Lick</i>	60	
<i>Charleston</i> —8839.....	2 00	
<i>Cobham</i> —5589.....	1 35	
“ 1416.....	1 00	
<i>Columbia</i> —4 boxes.....	1 10	
“ 2022.....	1 00	
<i>Culpepper</i> —St. Stephen's, 30 boxes..	20 00	
<i>Hicksford</i> —2684.....	1 60	
<i>Lexington</i> —Grace, 14 boxes, for ed. of a Boy in China, \$40; for Mrs. Nelson, \$9....	49 00	
<i>Marion</i> —654.....	2 00	
“ 7758 and 7759.....	7 61	
<i>Martinsburgh</i> —23 boxes.....	33 05	
<i>Middleway</i> —12 boxes.....	25 20	
<i>Modest Town</i> —8808.....	2 25	
<i>Norfolk</i> —8768.....	3 00	
<i>Portsmouth</i> —St. John's, 1538..	2 00	
<i>Richmond</i> —4376.....	1 60	
“ 11,518.....	1 00	
<i>Salem</i> —4 boxes.....	5 00	
<i>Williamsburg</i> —7624, for China....	1 00	
<i>Wytheville</i> —10 boxes.....	10 00	203 47

WESTERN NEW YORK.

<i>Belmont</i> —11,699.....	1 25	
<i>Binghamton</i> —11,802.....	1 25	
<i>Geneva</i> —10,716.....	2 25	
<i>Lima</i> —8803.....	2 15	
<i>Phelps</i> —13 boxes.....	2 04	
<i>Port Byron</i> —5067.....	2 00	10 94

WISCONSIN.

<i>Alderly</i> —11,808.....	60	
<i>Green Bay</i> —2736.....	2 50	
<i>Sussex</i> —2 boxes.....	2 35	5 45

MISCELLANEOUS.

3 boxes.....	4 45	
8811.....	4 00	
4714.....	1 00	
8788.....	5 00	
8208.....	4 20	18 65
Total.....	\$1,219 53	

FOREIGN STATIONS.

WESTERN AFRICA.

Rev. J. G. Auer, M.A.	.....	Cavalla.
Rev. G. W. Gibson,	(Liberian).....	Monrovia.
Rev. Alex. Crummell, B.A.,	.....	Caldwell.
Rev. A. F. Russell	.....	Clay Ashland.
Rev. S. D. Ferguson	.....	Mt. Vaughan.
Rev. N. T. Doldron.	.....	Monrovia.
Rev. R. H. Gibson (Deacon)	.....	Sinos.
Rev. Samuel Seton (Native)	.....	Hoffman Station.
Rev. C. F. Jones (Native Deacon)	.....	Taboo.
Rev. E. Neufville	.....	Bohlen.
Mrs. Auer	.....	Cavalla.
Mrs. Ware	.....	Cavalla.
Miss Margarette Scott	.....	Cavalla.
Miss Julia De B. Gregg	.....	Rocktown.
Miss Mary E. Savery	.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Botts	.....	"
J. J. Blyden (Liberian, Candidate for Orders)	.....	Bassa.
— Clark	Candidate for Orders	.....
J. Naylor	Catechist	.....
S. P. Broome	.....	Rocktown.
L. Montgomery (Liberian Teacher, Candidate for Orders)	.....	Mt. Vaughan.
W. M. Richards (Liberian) Candidate for Orders	.....	Cavalla.
Edward Hunt	Teacher	.....
M. P. Valentine, (Native) Candidate for Orders	.....	Cavalla.
Joseph A. Russell	Liberian	.....
Samuel Boyd (Native) Teacher	.....	Fishtown.
G. T. Bedell	Cat-chist.	.....
Alonso Potter	Teacher	.....
John Farr	.....	Half-Gravay.
Jas. Bayard	.....	Gravay.
J. B. Winer	.....	Cavalla.
M. Minor	Catechist.	.....
Merrick White	Teacher	.....
John Bohlen	.....	Bohlen.

Richard Killen, Native Teacher	.....	Rockbookah.
O. E. Shannon,	"	Hidiya.

CHINA.

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bishop.	.....	Shanghai.
Address.	.....	"
Rev. Robert Nelson	.....	"
Rev. Elliot H. Thomson	.....	Peking.
Rev. Samuel L. J. Schereschewsky, D.D.	.....	Hankow.
Rev. Augustus C. Hohing	.....	Shanghai.
Rev. S. R. J. Hoyt	.....	"
Rev. W. J. Boone	.....	"
Rev. Wong Kong-Chai (Pres'b'r)	.....	Shanghai.
Rev. Ngan Yung-Kiung, M.A. (Pres'b'r)	.....	Hankow.
Mr. Woo Hoong-Nioh, Candidate for Orders	.....	Shanghai.
Mr. Ting Seeu Sang,	.....	"
Mr. Ting Kia-Sung	.....	"
Mrs. Nelson	.....	"
Mrs. Thomson	.....	"
Miss Lydia M. Fay	.....	"
Mrs. S. Schereschewsky	.....	Peking.
Mrs. Hoyt	.....	Wuchang.
Mrs. Boone	.....	"

JAPAN.

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bp.	Oosaka.
Rev. A. R. Morris	"

GREECE.

Miss Marion Mair	Athens.
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HAITI.

Rev. J. Theodore Holly	Port au Prince.
Rev. St. Denis Bauduy	"
Rev. Julien Alexandre	Cabaret Quatre.
Mr. Alexander Battiste (Catechist)	.....	Port au Prince.

Committee for Foreign Missions.

Rt. REV. HORATIO POTTER, D. D., LL. D., *Chairman.*

Rev. JOHN COTTON SMITH, D. D.	Rev. BENJ. I. HAIGHT, D. D.	LEMBEL COFFIN, Esq.
Rev. M. A. DEWOLFE HOWE, D. D.	Rev. WILLIAM H. HARE,	FREDERICK S. WINSTON, Esq.
Rev. H. DYER, D. D.	STEWART BROWN, Esq.	JAMES S. ASPINWALL, Esq.
	LEWIS CURTIS, Esq.	

Rev. WILLIAM H. HARE, *Secretary and General Agent*, No. 23 Bible House, Astor Place.
 Rev. S. D. DENISON, D. D., *Honorary Secretary*, No. 23 Bible House, Astor Place.
 JAMES S. ASPINWALL, Esq., *Treasurer*, No. 86 William Street, New York.

STATED MEETINGS—THIRD MONDAY OF EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. William H. Hare, Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, *stating contents and value of each package.*

Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof,	14 cts.
Newspapers, each,	9 cts.
CHINA.—Via San Francisco, (thence first of each month,) Letters, each half ounce or fraction thereof,	10 cts.
Newspapers, each,	2 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
LIBERIA.—Via Southampton, (thence weekly,) Letters, each half ounce or fraction thereof,	16 cts.
Newspapers, each,	4 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES:

N. B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate Envelope to the Rev. W. H. Hare, Secretary and General Agent, 23 Bible House, New York.

HAITI AND LIBERIA.—(By Sailing Vessels.) Enclose Letters in *ten cent stamped envelopes*, (as required by U. S. Postal Laws), addressed to final destination. Enclose this in a second envelope, prepaid at Domestic rates, directed to Rev. William H. Hare, Secretary and General Agent, 23 Bible House, New York.

Newspapers and Books free through the Mission Rooms.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartons of ten each, (by Express.)

Returns are to be made semi-annually, at Christmas and Easter. Remittances, *accompanied by a list showing number and contents of each box*, to be addressed to the Rev. W. H. Hare, Secretary and General Agent, 23 Bible House, New York, where the books of the Association are kept.

Upon return of the first contribution, a neat certificate of membership is forwarded; and upon receipt of subsequent remittances, a proper acknowledgment is returned for every box-holder.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

FEBRUARY, 1872.

ROMAN CATHOLIC MISSION TO THE FREEDMEN.

WE give below several extracts from the journals of the day touching the recently founded Mission of the Roman Catholic Church among the Colored People of the South, that Churchmen knowing what that Church is doing in this field may ask themselves whether they are doing their duty in the matter, and are sustaining their Church's Mission as they ought :

ARRIVAL OF ROMAN CATHOLIC MISSIONARIES FOR THE SOUTH.

The North German steamship *Berlin*, arrived at Baltimore on Tuesday, having among her passengers the four Catholic Missionaries who are designed for the Mission in the lower counties of Maryland among the colored population, and in addition will have charge of the Colored Catholic Church in Baltimore, now under charge of the Jesuits.

The Missionaries come from the Foreign Mission College of St. Joseph, at Mill Hill, Middlesex, England, near London, and are Rev. C. Dowling, Rev. J. Gore, Rev. J. Noonan and Rev. C. Vignerout. They are accompanied by the Very Rev. Dr. Vaughan, the founder and president of the English institution. It is the design of these young Clergymen, the first Missionaries who have left the College, to devote their lives to convert and promote the spiritual welfare of the colored population of the United States.

The New York *Tribune*, in referring to this Mission, says :

The delegation have power to add to their number from graduates of Catholic Theological Seminaries in this and the old country. Several students of the Seminary at Troy, N. Y., have already signified their desire to aid in the work. It is expected that the enterprise will be in a great measure self-sustaining, although it is claimed that the Church has provided liberally for its support.

Leading Catholics seem very sanguine of the success of the Mission. When President Lincoln issued his Emancipation Proclamation, the attention of the Pope was directed to the negroes of the South, among whom he then determined to establish the Roman Catholic religion. The enterprise has since been under consideration, and at last has taken definite shape in

the sending out of this delegation. Another delegation of eight Missionaries will soon follow the four already sent. All Catholic efforts heretofore among the colored population of the South were made by individual Priests on their own responsibility, and without the special sanction of the Pope, and only a few hundred negroes have been converted to Catholicism within the past six or eight years.

A writer in the *Irish World*, of December 9th, gives us the details of this new expedition :—

FROM THE "IRISH WORLD" OF DECEMBER 9TH.

The letter is written from London, England, and the writer declares that "the same ship which carries this letter will bear to your shores the vanguard of a body of Roman Catholic Priests, who have received from the Propaganda of Rome the special and exclusive mission of converting to the Roman Catholic faith the negro population of the United States—who will be followed before long by forty other Priests, who are now preparing themselves for the same work, and who have already been given by the Archbishop of Baltimore a house and grounds for the headquarters of the Mission. The forty will before long be followed by four hundred," etc.

"Every one knows that when the Roman Catholic Church once gets a foothold anywhere, she never loses it, and those who have studied the matter know that the peculiar machinery with which that Church works enables her to accomplish very great results with a very small expenditure of money. These Missionaries take with them neither wives nor children, and scarcely two coats. It won't cost much to keep them. Their wants will be of the fewest and simplest, and, without exaggeration, they will have nothing to do or to think of but the work in which they are to engage."

He then mentions two facts which render this Mission peculiar :

"In the first place, it is the first foreign Mission which the Roman Catholic Church in England has ever sent out," and, "in the opinion of the authorities of Rome, England is guilty, in the sight of God and man, of the sin of forcing slavery upon America, and it is but just that she should take upon her shoulders reparation for that sin."

Both of these facts were dwelt upon by Archbishop Manning, when setting apart these Missionaries at St. Joseph's College, about twelve miles out of London. The description given of this Service in its detail is very interesting, but cannot be quoted at length here. In the report of the address made by the Archbishop, the statement occurs that "the Missionary College of St. Joseph had been founded not for the education of Priests for ordinary work, but for the special work of conducting a Mission in America. In the heart of a great Christian nation, there are to-day five millions of people who are indeed within the warmth of civilization, but at the same time are left out in the cold by neglect." Then occurs this beautiful and thrilling passage, that I would place before the eye of every Protestant Christian in the States : "These Priests go as the vanguard of others who

will soon follow, *inflamed with the love of souls—souls not lovable for their intelligence and virtue, but souls black with ignorance and vice, lovable only because your MASTER died for them.*”

“*You give yourselves forever,*” said the Archbishop addressing the Priests, “*to be the fathers and servants of the negroes, and to labor exclusively for them until your death, in the spirit of Peter Clavor, who announced himself as forever the slave of the slave.*” Each of the Missionaries then kneeling before him, and holding in his hands the open Bible, took a vow upon himself as above. “The venerable Archbishop then arose from his throne, prostrated himself before each Missionary, embraced his feet, and then arising, kissed each upon both cheeks, receiving a similar kiss in return.” The writer describes the Missionaries as “men of high culture, great learning, and personal refinement.”

NEW BERNE, N. C.

FROM MISS S. G. SWETLAND.

SINCE I wrote you in the early part of the month, our school has increased until I now refuse to receive any further addition ; we have the one hundred and thirty, to which I limit the list. Our average daily attendance has reached one hundred and seventeen, too many, I should say, were it to continue long ; but by the first of March there will be a perceptible decrease. There is considerable change this year ; quite a large number of new scholars have taken the places of those who have left, and are now engaged in different departments of service, consequently the old road is to be travelled again with its wearying amount of drudgery and repetition ;—it is not “Stitch, stitch, stitch,” but it is drill, drill, drill. And such must continue to be the character of St. Augustine’s, and one could scarcely wish it otherwise, inasmuch as there is a regular parochial school in the parish. Our work is to scatter seed upon this floating material, and there is no reckoning on what shore this drifting mass may fetch up ; perhaps years hence results may show themselves in distant places.

Mr. Forbes was in school this morning, to introduce Mr. Bebee, a young man from the North, who is to study with Mr. F. Mr. B. will conduct the services of St. Cyprian’s on Sunday, and will also read prayers on week days in both our schools alternately. I wish I had the trained scholars of last year, but few of them remain.

AN INTERESTING FACT.

A LETTER from a Rector of a Parish in one of our northern Dioceses, in making a remittance to our Treasurer, gives us the following pleasing and encouraging item :

There is one item of interest connected with this collection which you may be glad to know. We have on every Sunday evening a free Service for all the colored people of the town, the Evening Prayer, with a sermon, and

such hymn-tunes as they themselves prefer. None of them are communicants—very few of them ever attended Church Service before ; but they have been very faithful, and are becoming accustomed now to the Service. The congregations average only about twenty-five, there being but few colored families here.

When the collection for the Freedmen was announced, I brought the matter to the notice of this colored congregation, and told them of the work being done, asking them to remember their Southern brethren and to do what they could. When the collection was taken, these few gave \$43.09, while the white congregation, which numbered two hundred at least, gave only \$45.69, which was afterwards increased to \$57.69. I am more than pleased to tell you of the generosity of the colored people.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from December 1st, 1871, to January 1st, 1872.

VERMONT.				PENNSYLVANIA.			
<i>Windsor</i> —St. Paul's Ch.....	\$4 00	4 00		<i>Pottsville</i> —Trinity Ch.....	\$44 74		
NEW HAMPSHIRE.				<i>Sunbury</i> —St. Matthew's Ch.....	5 00		
<i>Concord</i> —St. Paul's Ch.....	10 25	10 25		<i>Warren</i> —Trinity Ch.....	5 50		
MASSACHUSETTS.				<i>Philadelphia</i> —St. Mark's Ch.....	92 00	147 24	
<i>Cambridge</i> —St. Peter's Ch.....	6 11			PITTSBURGH.			
<i>Brookline</i> —St. Paul's Ch.....	221 08	227 19		<i>Erie</i> —St. Paul's Ch.....	37 00		
CONNECTICUT.				<i>Kittanning</i> —St. Paul's Ch.....	13 50		
<i>Stratford</i> —Christ Ch.....	16 50			<i>Titusville</i> —St. James' Memorial Church.....	50 00	100 50	
<i>Salisbury</i> —St. John's Ch.....	2 75			MARYLAND.			
<i>Fair Haven</i> —St. James' Ch.....	20 00			<i>Long Green</i> —Baltimore, C. T., Trinity Ch.....	3 00	3 00	
<i>Guilford</i> —Christ Ch.....	6 95			INDIANA.			
<i>New London</i> —St. James' Ch.....	48 36	94 56		<i>Westville</i> —A Communicant.....	1 00	1 00	
NEW YORK.				OHIO.			
<i>Poughkeepsie</i> —Christ Ch.....	50 00			<i>Hillsboro'</i> —St. Mary's S.S.....	6 00	6 00	
<i>Philips town</i> —St. Philip's Ch.....	20 58			MICHIGAN.			
<i>Portchester</i> —St. Peter's Ch.....	14 71			<i>Adrian</i> —Christ Ch.....	9 25		
<i>New York</i> —Calvary Ch., of which Mrs. A. Marsh, \$250.....	350 00			<i>Hastings</i> —Emmanuel Ch.....	10 00	19 25	
<i>Warwick</i> —Christ Ch.....	5 00	440 29		WISCONSIN.			
DIOCESE OF ALBANY.				<i>Watertown</i> —Miss S. S. Smith.....	5 00	5 00	
<i>Cooperstown</i> —Christ Ch.....	20 00	20 00		IOWA.			
CENTRAL NEW YORK.				<i>Burlington</i> —Christ Ch.....	8 00	8 00	
<i>New Berlin</i> —H. O. Moss, Esq.....	10 00			MINNESOTA.			
" Mrs. Moss.....	10 00			<i>St. Paul's</i> —Christ Ch.....	10 00		
<i>Paris Hill</i> —St. Paul's Ch.....	3 00			<i>Burlington</i> —Christ Ch.....	8 00		
<i>Watertown</i> —Grace Ch.....	10 47			<i>Red Wing</i> —Christ Ch.....	10 60		
<i>Syracuse</i> —St. James' Ch.....	15 03			" Mission.....	40		
<i>Oxford</i> —St. Paul's Ch.....	5 00			<i>Duluth</i> —St. Paul's Ch.....	4 75	33 75	
" Mrs. E. H.....	50			CALIFORNIA.			
" Rev. W.....	2 36			<i>Santa Clara</i> —Ch. of Holy Saviour.....	3 30	3 30	
" Y.....	2 65			MISCELLANEOUS.			
<i>Auburn</i> —St. Peter's Ch.....	42 00			Freedman's Bureau, for purchase of School-house at Fayetteville, N. C.....	600 00	600 00	
<i>Utica</i> —Grace Ch.....	18 45						
<i>Utica</i> —J. P. McGraw.....	25 60						
" E. T. Turner.....	10 00	154 46					
LONG ISLAND.							
<i>Islip</i> —St. Mark's Ch.....	12 83	12 83					
WESTERN NEW YORK.							
<i>Niagara Falls</i> —Miss Morris.....	10 00	10 00					
NEW JERSEY.							
<i>Bergen Point</i> —Trinity Ch.....	16 00	16 00					

SUPPLIES—Through Rev. Dr. Twing, 1 package of clothing; 1 bbl., from Geneva, N. Y., for Florida; 3 small packages and 1 ditto of cloth, from S. B. D.; 1 ditto from Stapleton, Staten Island; 1 package from Mrs. C., Bergen Point.

	\$1,916 62
Amount previously acknowledged..	2,968 79
Total.....	\$4,885 41

SPIRIT OF MISSIONS.

WOMAN'S WORK.

UNDER this heading it is proposed to present from month to month to the readers of *THE SPIRIT OF MISSIONS* some account of the work which has been done, and which is being done, by women in the Church, that so all may be urged to greater and more earnest labor, to constant and more devoted prayer.

This, it may be said with truth, is no new thing. In China, in Africa and in America—at the North, the South, the East, the West—among the Freedmen, the Indians and their own brethren, women have for years been spending time, and energy, and talent, ay, and life itself, in noble, self-denying labor for the MASTER Whom they love. For years their toils, their sufferings and their conquests have stirred the hearts and fired the zeal of their sisters in the LORD. Their lives have been living epistles, “known and read of all men,” and for their deaths—“The blood of the martyrs is the seed of the Church.”

Sometimes it may chance, however, that an old story may be freshly told, so as to seem almost new. Sometimes old stories must be told again, and yet again, even without resetting, that none may miss the hearing. Sometimes a tale, worn almost threadbare, may catch the eye or win the ear of some new listener. After all, what do we ever, who write, but shoot arrows at a venture, hoping and trusting that, through the guidance and direction of the HOLY SPIRIT, they may find an entrance to some heart hitherto fast sealed against the truth? What do we ever but gather up the fragments, and, craving our MASTER's blessing upon our work, distribute them afresh among the multitude?

So we offer unto you faint outlines of Golden Deeds wrought by women like yourselves, who are your kindred in the great Household of Faith. They who pray and labor still in the Church Militant ask aid and comfort while they meet the foe in deadly conflict, fighting in the very forefront of the battle. They who have passed from earth would warn you that the time is short, and call upon you in your turn to watch, and work, and pray, as those should do who hope ere long to join the innumerable multitude of the Church Triumphant. Mark well their words, and ponder long the teaching of their lives. Why more than others should they win the meed of praise, the martyr's crown? Why, save that their hearts are filled with overflowing love which will not let them rest while aught remains which they may be allowed to do for God. We speak not now of duty. It is a privilege, an honor, to work for Him Who needeth not our labor nor our intercessions. For our sakes He calls us to His vineyard, of His own amazing love and condescension He stoops to offer unto us the faithful servant's bright reward. The time is short—the time is short. When the MASTER cometh, shall He find, in place of plenteous harvest, a garden filled with noxious weeds; a field wherein the tares have crowded out and killed the goodly grain; a tree of His own planting, watched over, cherished by His choicest blessings, green and flourishing in the sight of all beholders, but bearing only leaves?

O friends and sisters ! nothing has been done by others which we may not do. No work for CHRIST so mighty, but that our feeble hands and hearts, made strong in His all-powerful strength, may undertake it at His bidding. But first the hearts must be His own, the hands given wholly up unto His guidance. Then, wheresoe'er He leads, our feet may tread, where'er He points the way, our faltering faith may venture. Then shall the fair examples which He gives be lights to cheer our fainting courage, and to spur our flagging zeal ; and when He comes to render unto each according as his work shall be, we too shall see His smile of glad approval, and enter with exceeding joy into the everlasting presence of our LORD.

MISS FAY'S SCHOOL.

Few names among the workers in the Foreign Field are more familiar to our ears than that of Miss Lydia M. Fay, who, after nearly twenty years of faithful labor, has lately made a visit home, and has now returned to China. The readers of *THE SPIRIT OF MISSIONS* will remember, in the November number, a sketch, by Miss Fay, of the history of Hong Niok, a Chinese convert and Candidate for Orders ; and, as soon as the portrait arrives which is to accompany it, another will be given of Ting-Seen-Sang, also a Candidate for Orders, who has charge of the Mission station at Kong Wan. Those who know nothing of the Boys' Boarding-school in Shanghai, so dear to Miss Fay's heart, save the little which they gather from these sketches, may feel their interest increase when they consider the vicissitudes through which it must have passed during all these twenty years of work and waiting.

While the American war continued, our China Mission was in a sad condition. The funds were low, and the work languished ; but, as time went on, its prospects brightened once again, and Miss Fay returned from the English Mission, in which she had been obliged for a while to work in consequence of a lack of means to sustain the school, and resumed her labors under the auspices of her own branch of the Church Catholic. Meanwhile she had become acquainted with a little school of orphan boys, under the charge of Dr. Henderson, an English physician, who was known and beloved by Missionaries and people throughout the city. These orphan boys he had found, poor and destitute and homeless, wandering about the streets. He fed, clothed and taught them ; and when at last, honored and mourned by all, he was called to his reward, his widow, on her return to England, commended them to the care of Miss Fay, and made efforts still to aid and carry on the work which he began. About three years ago, a donation from some ladies in Pittsburg, together with a little money contributed in Shanghai, enabled Miss Fay to receive a few more boys, so that the school now numbers twenty pupils. Before this addition, Bishop Williams wrote regarding it :

"The boarding-school under Miss Fay's charge is looked to with the greatest interest, as the source from which we must, in great measure, draw our supply of Ministers and Catechists for evangelizing the country around Shanghai. The encouraging fact that six of the twelve boys have been baptized and confirmed during the past year is pleasing evidence that we shall not look to it in vain for help. In addition to the school, Miss Fay renders much valuable service, visiting many families, and supervising two day-schools in the city. She goes to Kong Wan with Mr. Nelson on Sunday and Thursday, where she has charge of a girls' school, and instructs the

women who attend, and has increased her labors very much of late by the assistance she renders in the hospital, attending on the sick."

Later still, in the Report for the year ending June 30, 1871, he writes:

"We are still, I am sorry to say, unable to increase the number of boys in our boarding-school, as our school-house is already too small. We need badly a suitable building, that we may take a larger number and have them under better supervision. As an evidence of the benefit of having them constantly under Christian influence and instruction in a boarding-school, it may be mentioned that eight of the boys are communicants, three are at present candidates for Baptism, and two of the larger ones have expressed a wish to enter the Ministry. This is very encouraging, and makes us all the more earnestly desire to see our boarding-schools fully restored and put on an enlarged basis. With the labor and time expended on the fifteen boys, we could train thirty or forty, and from them we might reasonably expect that a larger number of native Clergy and Catechists would be raised up."

Here is work for some of our women at home to do. One from out their number is spending her life in laboring among the heathen in far-distant China. Who will remember her in their prayers, and strengthen her heart by their sympathy, and her hands by their support?

What Branch Missionary Association will give a year's offerings to Miss Fay's school in Shanghai? What individual or what parish will pledge forty dollars a year for the support of another scholar? Is one dollar a week too much to ask from the women of a single parish as their own especial offering for the Foreign Field?



MISS FAY AND HER BOYS.

ON the back of the photograph from which the above cut was engraved Miss Fay had written these words of explanation:

"The boys are the ten orphans given me by Mrs. Dr. Henderson after the death of her husband. She has done much for their support. They

are the boys who wrote a letter to Lady Henderson, the translation of which I gave you when at your house."

Perhaps some who have read the preceding account may be interested to see the letter to which Miss Fay refers :

"Shanghai Hong, at the High School of the Kingdom of the Flowery Flag (poetic name for America), Teung yoong Kwæ, Woo Fok Tsang, Lee sere Fah, Dan Tuk Hune, Chang sih kung, Lee koon Twan, Sak kung non, Wang Tse lan, Mok choong sere, Tseu mo lan, Sak me dong, Chang hon tna, Tse ke fok—all the former and senior members of the school, with the younger and present members thereof, on this day and at this time desire to send to Lady Henderson, dwelling in her own noble country (England), their most respectful and reverent greetings, assuring her ladyship that, during all the changes of six successive years since their hearts were illuminated by her benevolent presence, their esteem for her has continually increased, nor can they ever forget her brilliant goodness.

"Wœ seen sang (Bishop Williams), in his condescending kindness, has assured us that he will convey this expression of our hearts to your ladyship; therefore we write joyfully, with all the powers of our minds, praying continually that happiness, peace and rest may ever abide with you.

"In the intervals of our studies we draw near to each other to speak of you and pray for you, not knowing if we may gaze once more upon your serene countenance. Then we think with bitterness of the day you departed from us, and we could only pray the true God to be with you, and with us, your little and feeble ones. Then God heard our prayers; and, after the departure of our honored Lady Henderson, Fee koo niang (Miss Fay) sustained and nourished us, and taught us several years, but in the third month of this year (April, 1870), our hearts were again separated from our visible provider, and Fee koo niang was suddenly removed to her own country on account of grievous illness. We hope to see her face again during the coming year. Then our darkness was shone upon by Sung seen sang and Sung niang niang (Mr. and Mrs. Nelson), and now Wœ seen sang (Bishop Williams) teaches us clearly from the fulness of his own wisdom, lifting our souls in prayers every evening to the 'God Whose we are and Whom we serve.' And the Bishop adds to his benevolence by giving us the aid of a teacher of the Middle Kingdom (China), whose mind is filled with the learning of the classics and the doctrine of the ancient kings. For all these blessings we unitedly give thanks, and rejoice in the peace and happiness which abides in our dwellings and in our school, while wars and miseries and death are with many in our own land and in other lands.

"Our hearts' desire is to preach the glad Gospel to our people who know it not; and, if your ladyship ever looks again upon the children of the Middle Kingdom, we trust you will find us thus employed. Words cannot suffice, and our time is too short, to express even a small part of the loving gratitude and respectful reverence we owe and freely bestow upon you, praying always that God may give you grace and peace and all the influences of His HOLY SPIRIT, and prolong your precious life to see the result of all your noble works for His name and for His glory.

"And now, with bowed heads and folded hands, we write our adieus from the Middle Kingdom, in the 9th year of the reign of the Emperor Toong Tse, on the 8th day of the month of Chrysanthemums (poetic name for the month of October)."